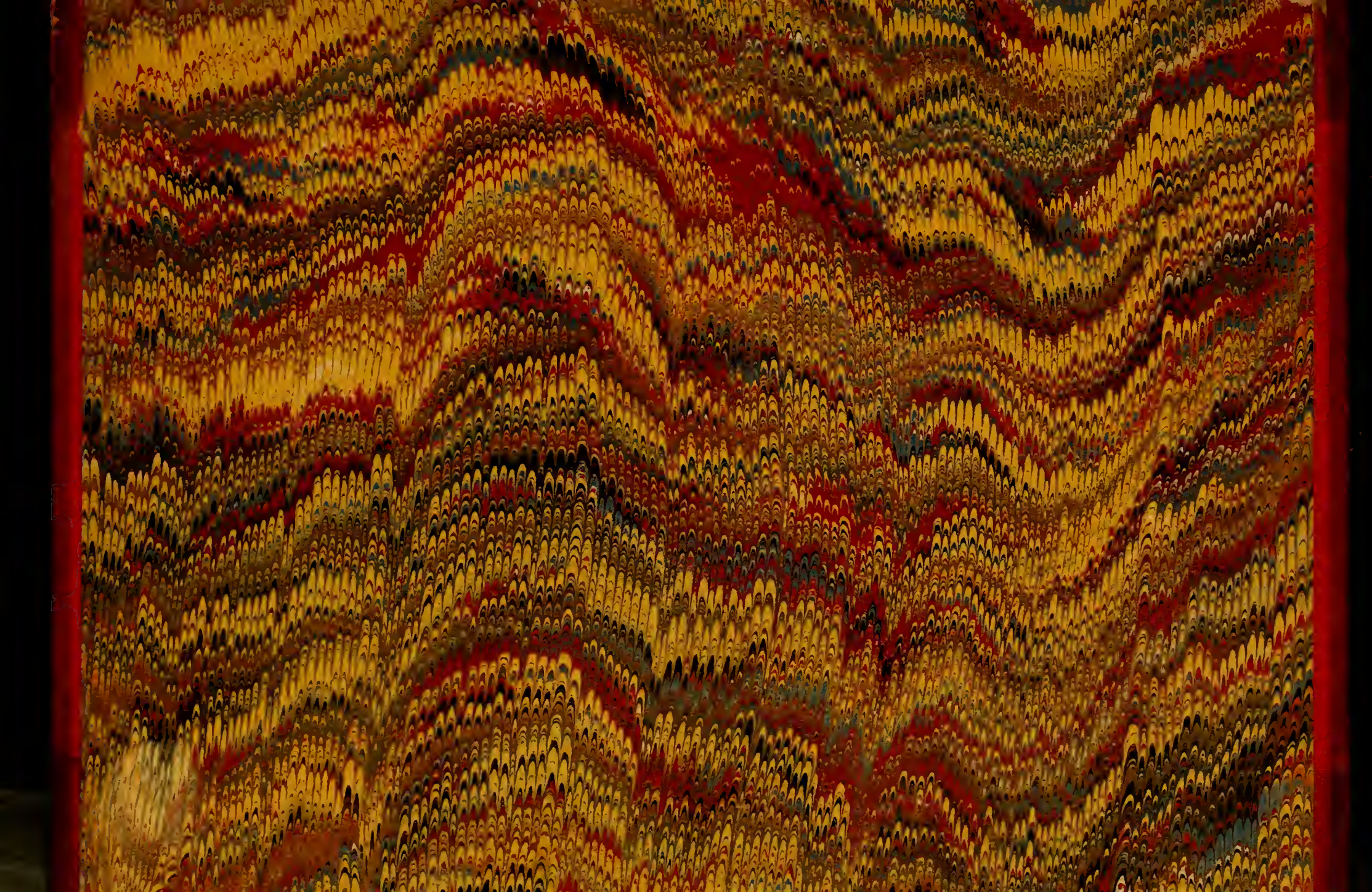

William Waters
1946

C H I N A,

IN A SERIES OF VIEWS, DISPLAYING

THE SCENERY, ARCHITECTURE, AND SOCIAL HABITS,

OF

THAT ANCIENT EMPIRE.

DRAWN, FROM ORIGINAL AND AUTHENTIC SKETCHES, BY

THOMAS ALLOM, ESQ.

WITH HISTORICAL AND DESCRIPTIVE NOTICES BY

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LIST OF PLATES.

VOL III.

	PAGE
A Chinese Cemetery . . . . . VIGNETTE	62
The Woo-tang Mountains	5
Hall of Audience, Palace of Yuen-min-yuen.	8
Landing-place and Entrance to the Temple of Honan	10
The Proof-sword Rock, Hoo-kew-shan	12
Estuary of the Ta-hea, or Ning-po River	15
The Tai-wang-kow, or Yellow Pagoda Fort, Canton River	17
Ladies of a Mandarin's Family at Cards	18
Termination of the Great Wall of China	21
The Shih-mun, or Rock Gates	23
Dyeing and Winding Silk	25
Sowing Rice, at Soo-chow-foo	27
Transplanting Rice	30
Playing at Shuttlecock with the Feet	32
Entrance to the Hoang-ho, or Yellow River	34
Sacrifice of the Ching-tswe-tsee, or Harvest-moon	36
The Western Gate of Peking	39
The Grotto of Camöens, Macao	42
The Cataract of Shih-tan	45
Gardens of the Imperial Palace, Peking	46
Cap-vender's Shop, Canton	48
Close of the Attack on Chapoo	49

PAGE

An Itinerant Barber 51

Scene in the Suburbs of Ting-hae 53

Opium-smokers 54

Amoy, from the Outer Harbour 56

A Marriage Procession 58

Landing-place at the Yuk-shan 60

Silk Farms at Hoo-chow 61

A Devotee consulting the Sticks of Fate 64

Great Temple at Honan 66

The Emperor Taou-kwang reviewing his Guards 67

CHINA.

THE WOO-TANG MOUNTAINS.

PROVINCE OF KIANG-SI.

" The wild streams leap with headlong sweep,
In their curbless course o'er the mountain steep:
All fresh and strong they foam along,
Waking the rocks with their cataract song."

THE RECLUSE OF THE ROCK.

IN the schistose district of the Meilung mountains, that engross the southern part of Kiang-si, the forms of the cliffs and the crags are more varied than art could ever have made them, and than nature generally does. The goddess, however, in a sportive mood, seems to have moulded the amazingly diversified surface of the Woo-tang rocks, in which the Kan-kiang-ho has its source; for, the toppling position of the great mass that overhangs the village of Woo-tang and the vale of Nan-kang-foo, is obedient rather to the strength of adhesion than the laws of gravity. An Alpine grandeur pervades the whole mountain chain to the north of the Meilung group; and the Chinese are so entirely devoted to pleasure, so much engrossed by superstition, such victims to actual romance, that they associate every picturesque spot amidst these cloud-capp'd pinnacles with a legend of pleasure or pain—a duty enjoined by custom—a pilgrimage dictated by caprice or idleness.

Many of the princes of Woo have acquired celebrity by their chivalrous bearing, by their disinterested patriotism, their great wisdom, or their solid learning. One, however, is remembered with more feeling: his story has found more sympathy than the sorrows or the sufferings of his kindred, from its interesting and romantic character. Too-fan was a prince of undaunted courage, great personal graces, and cultivated mind. Whether he was disgusted with the insipidity of a courtier's life, or was inspired naturally with a love of wandering, is uncertain; but one day, after he had reached the age of

twenty, he left his royal home to enjoy the pleasures of the chase, and did not return at the accustomed time. Couriers were despatched in all directions, and public proclamations issued, offering immense rewards to any one who could reveal the mystery of his sudden disappearance—but in vain. At length the emperor abandoned all hope of recovering his favourite son, went through the prescribed forms of wailing for an heir deceased, and appointed a successor to the lost but loved Too-fan. Time rolled its ceaseless course, and Hoo-fan, lately elected successor to the throne, accompanied by a retinue of courtiers, proceeded to hunt in the valleys and amidst the rocks of Woo-tang; but the sportsmen being separated by the chances of the chase, the royal heir missed his companions, and rode in search of them down a sequestered glen, until he was exhausted by fatigue, and apprehensive of being overtaken by the darkness of night. In this distressing situation, a young female, modestly attired, approached him, inquired the occasion of his so little expected visit to that unfrequented spot, and invited him to alight, and take shelter in her lowly dwelling. Astonished at her exquisite beauty, at the kind yet unembarrassed manner in which she offered to extend the rites of hospitality to a stranger, Hoo-fan for awhile was not able to reply: attributing his silence to fatigue, she at once called for assistance, which was answered by the appearance of a young man at the cottage door, who immediately advanced, and con ucted the wanderer in.

Here the prince passed a night not of rest but distraction, although every effort that hospitality and benevolence could dictate was employed to reconcile him, and safe guidance to the precincts of his well-known hunting-ground, promised him on the morrow. But the surpassing beauty of his benefactress had made an impression on his heart, that reason could never efface; and his elevated rank induced him to believe, that it was not in mortal power to prevent him from one day calling her his own. This, however, was a fatal folly, and he lived just long enough to regret the error of such ungovernable passion. Perceiving that the beautiful mountaineer was the wife of the cottager, he proposed at once to purchase her, and increased his price to such an extravagant amount, that his host at length concluded that folly, or madness, could alone have prompted him to this singular request; leading him, accordingly, to the limit of his lonely vale, he bade him be happy, and farewell.

These last words found no echo in the heart of Hoo-fan, who was henceforth to become the prey of a lawless and a hopeless passion; and, proceeding rather as his animal carried than himself conducted, at length returned to his companions, who were overjoyed at again beholding their royal leader.

Changed in his very nature by the flame that withered up all his moral feelings, Hoo-fan now began to plot the destruction of the peasant of Woo-tang, that he might remove what he deemed the only impediment to the possession of his fair companion; and for this purpose, approaching his imperial father, he laid before him a grievance which he said ought to be immediately redressed. He told him how a bold rebel, of whose exact name he was uncertain, but whose secret home he knew, in defiance of imperial pleasure, continually hunted in the royal domains; and prayed permission to suppress the offence by punishing the offender. His request being granted, Hoo-fan set out,

with a chosen few of his profligate associates, and reaching the once happy valley of Woo-tang, acquainted the cottager, who had treated him so hospitably when his life was in his power, that information of his predatory habits having reached the imperial throne, he had been deputed to inquire into the circumstances. Ingratitude, and a still deeper contempt for his fellow-men, for a moment overpowered the innocent victim, who had not passed unnoticed the attention with which Hoo-fan had regarded his faithful wife; but, recovering himself quickly, he formed his resolution. "Great prince," said he, "allow me to give instructions to my dearly-loved wife, for the arrangements of our cottage during my absence, after which I shall obediently attend you." The prince withdrew, leaving the afflicted wife to hear the last fond words which the partner of her solitude was ever, as Hoo-fan purposed, to whisper in her ear; but a watchful Providence had decreed far otherwise. "When I depart," said the husband calmly, "with prince Hoo-fan, and his satellites, do you, my dear wife, ascend yon hill, and hasten to the imperial palace by the shortest way; tell the chief officer of the court to bear this girdle, with the bright diamond that adorns it, to the emperor, wherever he may be; adding, that the owner is now on the way to an ignominious death, by the imperial order, and that the imperial presence alone can save him. Speed, and may Fo, the god of the faithful and the fond, befriend you."

Hoo-fan having told the emperor that such an offender did exist, must necessarily have inflicted punishment upon him for the pretended crime, in somewhat of a public manner, unless one of his infamous coadjutors should have boldness enough to supersede this necessity by assassination. This, however, would have been an attempt of the most perilous kind, the captive being a man of gigantic stature, extraordinary muscularity, and possessing the fleetness and activity of those very animals of the chase, which he was accused of pursuing and overtaking on foot. He was conducted, therefore, to the nearest tribunal, the summit of a lofty rock, which was itself enclosed between two huge perpendicular masses; and on this plateau, in the eye of just heaven, the iniquitous trial and punishment were to take place.

The party passed out of the retired valley, crossed the stream of the Kang-kiang-ho, by two rustic bridges, that span the deep ravine through which it tumbles, and reaching the plateau on the summit, went through the contemplated mockery of a trial, by which the prisoner was condemned to be thrown from the beetling cliff into the abyss below. The pause that followed this dreadful announcement was suddenly interrupted by the appearance of a cavalcade, numerous, coming on at full speed, and with all the character of a hostile troop. One horseman, better mounted than the rest, rode madly into the ring formed for the tribunal, exclaiming, "Suspend the sentence, stop the execution, as you value your lives—the emperor! the emperor!" A few moments more, and the emperor stood amidst the traitorous band who had abused his confidence. "Hoo-fan," said he, "you have forfeited my affections, disgraced the name of a prince of Woo, and are no longer worthy of my protection. Go, take the place of the captive, whom your vicious passions would have put to a painful and most horrid death; and, to aggravate your disappointment, I adopt him to be the heir to my throne and kingdom." Having

concluded this solemn decree, he threw aside the restraints of majesty, and rushing towards the prisoner, fell upon his manly bosom, exclaiming, "My son, my lost son, Too-fan!"

On the spot where this affecting incident is said to have taken place, a temple of Fo has been erected, in which an altar, or tang, is dedicated to the memory of Too-fan, and from which Woo-tang takes its abiding name.

HALL OF AUDIENCE, PALACE OF YUEN-MIN-YUEN.

PEKING.

Fling ye the silken curtain wide,
With gold restrained, with purple dyed,
And let the colours wander o'er
The polished walls, the marble floor.
White are the walls, but o'er them wind
Rich patterns curiously designed.

THE KHAN OF KATHAY.

IMPERIAL luxury appears, in China, to be insatiable. There is not a minor political division of this vast empire, unadorned by some palace, or villa, or hall of majesty; and the display of fancy exhibited in their arrangements is only inferior to the gorgeousness with which the designs are executed. Yuen-min-Yuen is perhaps the most extensive and sumptuous of all these abodes of magnificence and power; and it is also better known to Europeans, from the reception, within its marble halls, of foreign embassies, than the travelling-palace of Hoo-kew-shan, and other picturesque localities.

A noble park, improperly called the Gardens of Yuen-min-Yuen, is situated about three leagues north-west of Peking, and occupies an area of eleven square miles. Here are no less than *thirty* distinct imperial residences, each surrounded with all the necessary buildings for lodging the numerous state officers, servants, and artificers, that are required, not only on occasions of court and public days, but for the regular conduct of the household. Each of these assemblages includes so great a number of separate structures, that at a little distance the appearance is precisely that of a comfortable village, and of tolerable extent. The mode of building possessing few traits of permanence, on a closer examination a character of meanness, and a poverty of invention, are at once discovered; and even here, in the most luxurious and spacious of all the imperial homes, it is to the amazing number of fanciful huts, and decorated sheds, rather than to their stateliness or durable pretensions, that any magnificence is ascribed.

Hall of Audience, Palace of Yuen min Yuen, Pekong

Amongst these thirty groups of painted palaces, the Hall of Audience is the most conspicuous for its magnitude, ornament, and proportions. Elevated on a platform of granite, about four feet above the surrounding level, an oblong structure stands, one hundred and twenty feet in length, forty-five in breadth, and in height twenty. A row of large wooden columns surrounds the cella, and supports a heavy projecting roof; while an inner tier, of less substantial pillars, marks the area of the chambers: the intervals of the latter, being filled with brick-work to the height of four feet, form the enclosing screen or walls of the chief apartment. Above these the space is occupied with lattice work, covered with oiled paper, and capable of being thrown open, when the temperature of the hall demands it. On the ceiling are described squares, circles, polygons, and other mathematical figures, in various combinations, and charged with endless shades of gaudy colours. The floor is a more chaste piece of workmanship, consisting of slabs of a beautiful grey marble, disposed chequer-wise, and with the most accurate and perfect precision in the jointing. In a recess at the centre of one end stands the imperial throne, composed entirely of cedar richly and delicately carved, the canopy being supported by wooden pillars painted with red, green, and blue colours. Two large brass kettle-drums, occasionally planted before the door, and there beaten on the approach of the emperor, form part of the furniture of the hall, the rest consisting of Chinese paintings, an English chiming-clock, made by Clarke of Leadenhall-street, and a pair of circular fans formed of the wings of the argus-pheasant, and mounted on polished ebony poles. These stand on each side of the throne, above which are inscribed, in the Chinese letter and language, "True, great, refulgent, splendid," and beneath these pompous words, the much more pithy one—"*Happiness*."

The columns in all cases—within the hall, beneath the imperial canopy, and those that sustain the overhanging roof—are without capitals; and the only substitute for an architrave is the bressumer, or horizontal beam on which the projecting rafters of the roof recline. Below this architrave and between the columns, wooden screens are interposed, painted with the most glaring hues of the brightest colours, profusely intermixed with gilding. Over the whole of this fancy-work a net of gilded wire is stretched, to protect it against the invasion of swallows, and other enemies to the eaves and the cornices of buildings.

The grounds around the many palaces are either broken by nature, or formed by art into hill and dale, diversified with wood and water—the latter enclosed by banks so ingeniously thrown up, that they represent the fortuitous workmanship of the free hand of creative power. Bold rocky promontories are seen projecting into a lake, and valleys also retiring from them, some, deep-wooded bosoms—others, scenes of richest cultivation. Wherever pleasure-temples, or grottoes, or pavilions for rest, are erected, the views from each are evidently studied productions of some one eminent in the delightful art of landscape gardening. In the arrangement of trees, not only the magnitude to which the species ultimately attains, but even the tints of the foliage, are maturely considered in the composition of the picture.

LANDING-PLACE AND ENTRANCE TO THE TEMPLE OF HONAN.

CANTON.

"'Tis mad idolatry,
That makes the service greater than the god."

SHAKSPEARE.

On the south banks of the Cho-keang, or Pearl river, and on the opposite side from the city of Canton, is a rural district, much frequented by visiters and residents for recreation and change of air, but by a still greater number of pilgrims, who come hither to bow the knee at the shrine of Buddha. Emerging from the narrow filthy streets, and escaping from their noxious atmosphere, the bridge of Honan, with its quaint architecture, conducts to the little isle itself, a paradise in comparison with the busy city to which it is united. Here the scenery is peculiarly pleasing, and the luxuriant trees that adorn the banks, that dip into the stream, that spread their grateful shelter over the fields, animate the picture by the amazing variety in their shades and their colours.

Here also is the most famous of all Buddhist temples in China, the very cathedral of that contemptible idolatry. Standing on the margin of the water, it is most frequently approached by boats; and the multitude that is in perpetual motion at the landing-place, is calculated to give a very low estimate of Chinese character. It consists of the aged, infirm, and infantine, coming to ask pardon of a block of wood, for sins and omissions in this world, and to beg liberation from the torments of swords, and axes, and bowstrings in the world to come. Another and more unimportant portion of the crowd is intent on over-charging, on pilfering, and abusing the confidence of these dotards, whom they have, almost pardonably, concluded to be deserving of no better lot. The reasoning, however, is obviously vicious, which would pretend to prove that folly in one party, justifies dishonesty in another: but, what is in China the standard of virtue or vice—the test of truth or falsehood—the boundary of good or evil?

A small comfortable-looking assemblage of doors, and screens, and gables, and projecting eaves, and concave roofs, and grotesque animals, gives to the landing-place the character of a country ale-house. Here, however, is the place of entrance to a vista of majestic banyan trees, that appear to have resisted the assaults of the elements for centuries of time, and by their venerable aspect, supply, in some degree, the want of antiquity in the flimsy, temporary sheds, that lie hid beneath them. Giants of wood guard the next doorway, with becoming vigilance, and terrific aspect; and whoever passes these formidable warders, will find another enclosure within, intersected by flagged walks, that lead amidst the trees, to colonnades, filled with gods and monsters

Landing Place and Entrance to the Temple of Honan Canton

of every sect and profession. Beyond the second square are situated three grand halls, appropriated to idols of greater costliness, and still more hideous aspect. Within the central are the three famous images, illustrative of the triune manifestations of Buddha—the past, present, and future. Kwo-keu-fuh, whose reign is past, is on the right; We-lae-fuh, whose reign is yet to come, on the left; the centre being occupied by Heen-tsa-fuh, whose power is now supposed to regulate human destinies. The monsters, although in a sitting posture, are each eleven feet in height. Before these "three precious Buddha" stand tables, or altars, on which are placed joss-sticks, censers, perfumes, flowers, ornaments, and sometimes rare fruits; and, on either side are arranged eighteen images of the primitive disciples of Buddha, supposed to be resuscitated emperors of the Mantchou-Tartar race. The side walls are decorated with silken curtains, embroidered, in letters of gold and silver thread, with mottos and precepts from the works of Confucius. A number of pillars, gilt and painted, sustain the roof, from the cross-beams of which several hundred lanterns depend, whose muffled rays diffuse a mysterious light around, not badly calculated to aid the solemn character which the labours of the priests are incessant in endeavouring to impart.

The several cellæ, or places of worship, within the sanctuary, are all of nearly equal capacity, and adorned with an equal variety of objects of vertu; and, besides these devotional apartments, a very extensive monastery belongs to the temple, where some hundred priests are comfortably lodged. Considerable distinctions appear to exist between the grades or classes of this monastic order, for, some of them are clothed in costly habits, and exhibit unequivocal symptoms of having "fared sumptuously every day;" while others are squalid, emaciated, and poverty-stricken. There cannot be a more obvious inconsistency in the government of any public body, than is presented by the wretchedness that marks the appearance of a large number of this Buddhist fraternity, and the luxury in which the sacred hogs indulge in the consecrated styes beneath the very roof of the temple. These favoured animals are fed and tended with the utmost care, and, when they have literally eaten themselves to death, are laid, with much solemnity, in a mausoleum appropriated to their remains.

In Buddhist worship, the priests, who have a direct interest in its maintenance, perform all the functions of their calling with the most becoming solemnity, and the ceremony itself is exceedingly imposing; but the people do not appear to feel the influence of example, and look on with indifference, while the most venerable amongst the priesthood knocks his aged brow repeatedly against a sacred flagstone in front of the altar. Indeed there cannot possibly be any wide-spread faith in the creed of Buddhism, even in the empire of Cathay; for, in addition to their total indifference to its ceremonies, Buddhists occasionally appropriate the very temples of worship to profane purposes. On Lord Amherst's return from the court of Peking, he visited Canton, and the authorities of that great city, although his lordship had been unsuccessful in his mission, did not hesitate to provide accommodations for the embassy in the great temple of Honan. The triune were removed from their pedestals, and transported to a lodging on the other side of the river; while the chief cell,

or choir, or aisle of the temple, was converted into a banqueting hall for the foreigners. This fact did not escape the vigilance of the savans in that distinguished cortège, who have judiciously remarked, "that the conversion of a people so slenderly attached to the predominant religion, would not be attended with difficulty, if truth were on the tongues of those who undertook it."

THE PROOF-SWORD ROCK, HOO-KEW-SHAN.

> And, as the brand he poised and sway'd,
> "I never knew but one," he said,
> "Whose stalwart arm might brook to wield
> A sword like this in battle-field."
>
> SCOTT.

In the mythological or romantic ages of every country, personal strength commanded a respect which is now confined to the few remaining nations that have evaded civilization. The victory is no longer to the strong; intellect, civilization, science have obtained a signal triumph over mere brute or animal force; and the prowess of Ajax, or of Cœur de Leon, the unfading theme of the troubador, will soon be neglected by the writer of history. However, conspicuous excellence in some one respect, whether it arise from a pure unmixed boon of nature, or from the meritorious labours of the individual, cannot fail in attracting the attention of a chronicler worthy of the subject.

Physical ability seems to have been employed as a test of royal origin, of fitness to rule, of military elevation, from the earliest period; but, the criterion in individual cases was different. When Ulysses returned to his sea-girt isle, his halls were filled with suitors for the hand of his faithful queen. Remonstrance would naturally have been vain; his altered appearance, and the protracted period of his wanderings, forming so strong a presumption against personal identity; but when, seizing the bow, which none else could bend, and with—

> ——— ——— one hand aloft display'd
> The bending horns, and one the string essay'd,

he shot the arrow through the mystic rings, his claims to royal ancestry were no longer disputed, even by those who offered violence to his resumption of the throne.

The respect in which muscular strength was held by our Norman lords, may be estimated from their long adherence to the practice of single combat, an ordeal still known as "the wager of battle." A remarkable instance of this kind occurred in the reign of our King John. Some doubt existing as to the English title to a town in Normandy, Philip of France proposed that it should be decided by wager of battle, and

The Prey sword Rock. Hoo hiw-shan

his challenge was readily accepted. In all England there was none so famous for courage, and swordmanship, and gigantic strength, as John de Courcey; but through the artifices of his rival, de Lacey, he had been falsely accused and imprisoned in the Tower of London. Called from his dungeon by a mean and merciless monarch, he answered, "My country, but not my king, shall have my services."

The field and the lists were now appointed, galleries were erected, and the princes and nobility of both kingdoms seated as spectators, when the French champion sallied forth, took one turn, and then rested himself in his tent. De Courcey next appeared, and went through a similar ceremony. And now the trumpets sounded the grand charge, and the champions issuing from their rests, advanced gallantly to the combat; but, according to the custom of the joust, they first reined in and viewed each other searchingly. The stern aspect of De Courcey, his giant form, his steady seat, his perfect command of horse and weapon, struck terror to the Frenchman's heart, who calmly essayed as if to take another turn, and display his prowess; but, when the next trumpet sounded, and De Courcey drew his trusty sword, the French champion broke the barrier, and fled the field. The trumpets proclaimed the victory of the English king; but Philip protested against such claim, unless De Courcey gave some indisputable evidence of his surpassing strength. Accordingly, a stake being set up, and a shirt of mail and helmet of steel placed thereon, the champion was directed to prove his sword upon this new adversary. Casting a stern glance at both monarchs as they stood beside each other, he raised his sinewy arm, and, with a single blow, cleft the helm, shirt, and stake, so far down that none but himself was able to pull out the weapon. King John, astonished at this extraordinary proof of De Courcey's chivalrous qualifications, restored him to his title and rank and possessions; adding, that he was prepared also to grant him whatever favour he might prefer. "Your generosity," replied the victor, "has placed me beyond any desire of further riches: I shall only ask, therefore, that it may be permitted to myself and my successors to remain covered in the presence of royalty." His request was granted, and, to this day, his descendants, the Earls of Kinsale, enjoy exclusively the privilege of wearing their hats in the presence of the sovereigns of Great Britain.

Another Irish giant and chieftain, but of more genuine Hibernian origin than De Courcey, exhibited his military qualifications by a proof still more unequivocal—this was Fingal, or Fin-mac-cumhal, general of the Irish militia. When this puissant soldier was setting out upon an expedition against the enemies of his country, a mysterious-looking person joined the cavalcade, and entered into familiar converse with the chief. They very naturally discoursed of the profession of arms, and the man of mystery, in the vehemence of argument, exclaimed, "Unless your sword can cleave that mountain, it shall not subdue the multitude of your enemies." Fingal immediately smote the rugged cliff, and cleft it to the very base.*

A tradition, preserved in the San-tsae-to-hwey, gives the following version of the Proof-rock legend of Hoo-kew-shan.† "Heuen-tih, prince of Shuh, one of the three

* Vide Wright's Guide to Wicklow—Glendalough.

† How-kew-shan, a travelling palace of the emperor, is in the province of Keang-nan. Vide vol. i. p. 14, *et seq.*

rival kingdoms, was invited by Sun-kwan, the designing monarch of Eastern-woo, to visit his territories, and espouse his sister; but the real object of this flattering invitation was to obtain possession of the prince's person. Heuen-tih, an honourable and unsuspecting man, adopting the advice of Kung-ming, called also in history, Choo-ho-leang, a sort of Chinese Machiavelli, cheerfully passed the frontiers, and proceeded to the palace of the treacherous Sun-kwan; where his manly appearance was highly pleasing to the queen-dowager, although at first indignant that she had not been consulted in the choice of a husband for her royal daughter. A grand banquet was prepared in honour of the princely guest; but the wicked host caused the pavilion in which it was spread to be closely surrounded by a body of armed men, intending to seize the prince, and throw him into a dungeon. This iniquitous attempt, however, was completely frustrated by the personal bravery of a single man, the gallant aide-de-camp of Heuen-tih, who, perceiving that treachery was intended, suddenly entered the royal saloon with his sword drawn, and, placing himself before his master, declared that they should not be made prisoners alive. This resolute conduct arrested the project, and the queen-dowager being made acquainted with the circumstance, did not hesitate to upbraid her son with having dishonoured his royal race, violated the rights of hospitality, and blighted the fair prospects of a sister's happiness.

He who had been guilty of such baseness felt little reluctance in employing falsehood in his defence; and, having given a specious explanation, protested that himself and his minister, Cha-yn, were ready to complete their promise in the most entire manner, by conferring the hand of the princess Sun-foo-jin upon their valued guest. This, however, was but the first movement of a second plot for the prince's destruction, for they now calculated upon his becoming so much intoxicated by the pleasures of a luxurious court, that opportunity would not long be wanted for effecting their base objects.

It was immediately after his escape from the dagger of the assassin, that Heuen-tih, having laid aside his robes of ceremony, was walking in front of the palace, when he observed a large rock lying beside the broad pathway. His extraordinary fortunes occupied his thoughts at the moment, and, drawing his sword, and looking up to heaven, he said, 'If I, Lew-pei, am destined to revisit my capital, King-choo, and acquire entire possession of the empire, may I cleave this rock in two with a single blow!' While he yet spoke, he smote the rock, from which a perfect blaze of light flashed forth, and cut it in two. Sun-kwan, who stood behind him unperceived, and closely watched his movements, now advanced, and inquired what cause of anger he could possibly entertain towards the stone. 'My years,' replied he, 'are now three or four lustre, yet I am unable to defend my country from the invader: this reflection has filled my heart with pain and sorrow. The honourable alliance which I have just formed with your illustrious family has again, however, awakened my ambition, and I resolved on asking heaven to give me, as a sign or prognostic that I should one day defeat my enemy Tsaou, power to split this rock at a single blow of my trusty sword; and heaven has granted my request.'

Drawn by T. Allom.

Engraved by W. Floyd

Estuary of the Tahoa, or Nong po river

The false-hearted Sun-kwan, believing the story to be a mere invention, resolved to test its authenticity; declaring, that he too had asked heaven for a similar sign, as to whether he should partake of the glory of subduing the grand usurper, and of retaking King-choo; and that he also would prove his sword upon the rock of fate. He spoke, and, letting fall his shining blade, the rock was completely rent from top to bottom. Ten characters, graven in the stone, commemorate the extraordinary event, and an elaborate native poem celebrates the praises of the princes, whose fate was so mysteriously connected with the Proof-sword rock.

ESTUARY OF THE TA-HEA, OR NING-PO RIVER.

Bare the rugged heights ascending
Bring to mind the past,
When the weary voyage ending
Was the anchor cast.

L. E. L.

The scenery at the entrance of this noble tidal river is truly magnificent, from the loftiness and forms of the hills, and from the broad expanse of its waters, which are almost constantly in a state of agitation. These naturally picturesque features are still further improved by the construction of irregular works of defence upon the most conspicuous eminences. At a little distance, the embattled tower, bristling with artillery, resembles the strong hold of some powerful chieftain, who is always in an attitude of defence against assaults, of which his own aggressions have been the occasion. The currents that are caused by the obstruction of the Chusan Islands, by the efflux of the Ta-hea's waters, and the influx of a tide setting always strongly, produce and maintain a surface of considerable agitation, and whose navigation by boats is uniformly attended with danger. But these interruptions tend in no moderate degree to heighten the picturesque character and solemn effect of the splendid panorama which the whole estuary presents.

It is now upwards of a century, since the British merchant first became acquainted with the advantageous commercial position of Nin-po-foo, and felt the regret to which disappointed industry becomes necessarily a prey, arising from the inactivity of his own government, and stupidity of the Chinese. In the year 1701, we had a factory at Ting-hae, and were allowed to look along the highway of commerce that led to Ning-po; but entrance into, or direct trade with that noble city, was forbidden, under pain of the bowstring, or the axe, or the squeezing apparatus. Many opportunities, however, were then afforded of forming acquaintances, and even friendships, with the most eminent of the Ning-po mandarins; for many, and those the wealthiest, sated with business, sought rest and retirement from the cares of the world, on the beautiful

little island of Kin-tan, which rises somewhat precipitously in the embouchure of the Ta-hea; and immediately in front of which a British man-of-war is represented, in the accompanying view, towed by a steam frigate through the rapids. There British subjects were permitted to land, and the indulgence led to that intercourse, which was ever afterwards remembered with pleasurable feelings.

One of the headlands that look down upon the entrance of the Ta-hea, is covered with tea-shrubs to its summit, and the mulberry tree constitutes the chief ornament of the scene on every side. These indigenous products have conferred the greater portion of their wealth upon the inhabitants of this district, which is the very centre of their profitable cultivation. Here, therefore, foreigners were first induced to seek for the privilege of trading with the natives—silk and tea, China's boasted products, being obtainable in a better condition, and at half the cost they bring at Canton. But folly, bigotry, and cowardice repudiated the enterprise of Europeans, and an imperial edict not only denied admission to Ning-po, but expelled our trade from Chusan Islands, and limited it strictly to Canton. Against this illiberality an appeal was made in 1736, by a party who chartered the "Normanton," and attempted to conciliate the authorities of Ning-po; but their resolution and perseverance only exasperated the mandarins, who now destroyed the factories of Chusan, and prohibited their countrymen from supplying foreign ships with provisions.

Even this rejection and discouragement failed to extinguish British commercial enterprise, for, Mr. Flint ventured to renew negociations at Ning-po, although warned of the perilous consequences of such an attempt by the Cantonese authorities. His efforts proving abortive, he proceeded to Peking, where he was deceived by the hypocritical mandarins, with assurances of the most friendly character; and, on his return to Canton, contrary to every obligation of truth, honour, or national dignity, he was seized, transferred to Macao, where he was thrown into prison, and, after two years' incarceration, sent back to England.

Lord Macartney visited this Chinese archipelago, and met with a continuance of that courtesy, which his prudence and address elsewhere obtained for him amongst these very prejudiced people; but, their apprehension of his discovering how accessible Nanking was to a British fleet, induced them to misrepresent the true character of the Ta-hea estuary. That embassy, therefore, added nothing to our knowledge of this valuable inlet, decidedly the most advantageously situated for commerce with foreigners, amongst all the populous places of the empire.

An expedition undertaken in the ship Amherst, augmented our hydrographic information of the Chinese coast, and searched the recesses of the Ning-po harbour;* but the achievements of the late war, in which China succumbed so humbly to British power, have opened the harbour and the river, and the trade of this beautifully-seated city, not to Britain only, but to the civilized world.

* Vide "City of Ning-po, from the river," vol. ii.. p. 67, *et seq.*

Drawn by T. Allom

From a Sketch on the spot by Lieut. White, Royal Marines

Engraved by J. C.

The Tai wang how, or Yellow Pagoda Fort. Canton River

Le Tai wang-how ou fort de la Pagode jaune sur la Rivière de Canton

Das Tai wang how oder gelbe Pagoden Fort am Canton Fluss

LONDON & PARIS

THE TAI-WANG-KOW, OR YELLOW PAGODA FORT.

CANTON RIVER.

Haste, bring them forth! and raze
From turret to foundation-stone, the keep
Whence rose no song of praise
From weary captives wont to doubt and weep.

THE CHRISTIAN CAPTIVE.

In many places the banks of the Canton or Pearl river are eminently picturesque, and the separation of its waters into numerous channels, while it perplexes the foreign navigator, is a source of endless gratification and real advantage to those acquainted with the different branches, and who dwell along their refreshing borders. Mile after mile of the river littorale below Canton is clothed with the densest and most brilliant foliage, save where population equally compact has hewn out a site for a settlement. There villages peep forth from the thick dark shelter of an ancient grove, which at one time is in immediate contact with the grotesque dwellings, at another removed only by the area of an orchard, a garden, or a pleasure-ground. The noblest forest-trees that grow in China are intermixed with fruit-trees of rarity and richness; amongst these are the peach, almond, plum, and many whose blossoms impart to the landscape a colouring that even Chinese dexterity often fails to imitate effectually. Orange, citron, and other varieties of Oriental fruits, luxuriate along the gently waving banks of these sunny waters, with a bloom and a beauty that art and cultivation in vain endeavour to attain.

An islet that seems to float in the channel, called by Europeans the Macao Passage, serves as the foundation for the fortified pagoda of the Tai-wang-kow. A tower of four stories is enclosed by a strongly built curtain of granite stone, pierced with loop-holes, and finished with battlements. The primitive object of the Pagoda is not easily explicable on rational principles; but, in connection with the Chinese system of military discipline, and their art of war, admits of explanation. From the elevation of its turreted stories, watchmen can discover the approaching enemy, and give the word of command to the gunners within the ramparts. This plan, however, is subject to one inconvenience, namely, discovery of the fort itself by the foe, and, therefore, exposure of the Pagoda itself to the fire of an enemy's ship, which might throw down the whole building upon the gunners at its foot. In this case, the gingalls, matchlocks, and men of all arms, would in all probability be buried in the ruins. The area of the island, about an English acre, is dedicated to military works, with the exception of the space occupied by some lofty trees of the banyan species, whose shelter proves particularly grateful to the soldier sinking under the weight of his armour, and who would otherwise often be exhausted by the scorching rays of a tropical sun. The practice of embowering a fortress

is not confined to Tai-wang-kow, it prevails universally in Chinese defensive posts, engineers being of opinion, that the shade of a banyan tree will protect the soldier not only from the burning rays of the sun, but also from the red artillery of an enemy. And it was this principle of self-sufficiency or self-deception, so prevalent in this vast empire, that induced the erection of a pagoda in the middle of a battery, which, to be useful, should be concealed, — the author of the design imagining that its haughty height would warn the enemy against too near an approach.

Upon the first appearance of a rupture with China, this picturesque defence was occupied by a detachment of the royal marines, who kept entire possession of it until the resumption of hostilities on the 23d of June, 1841. Although within reach of assistance from Canton, from which it is only two miles distant, no resistance was offered to our occupation ; yet our officers assert, that had they been attacked in turn, they could have repulsed the best efforts of the enemy to dislodge them. As a toll-house or watch-tower, the Tai-wang is valuable, and in other hands, by its means, the approach of an enemy to Canton might be successfully impeded. When our troops surprised it, a communication was formed with both banks of the river by rafts that completely obstructed the passages. Each flotilla, or rather section of the pontoon, consisted of ten layers of timber, ten feet square, strongly bound together with iron bolts, and anchored securely at each corner. There was little ingenuity in the design, and when our troops entered the fort, and occupied it, the control of the clumsy impediment passed into their hands, to the prejudice of its authors.

But the destination of the Tai-wang will henceforth be changed : the clang of arms will no more be heard within its towers, nor the flash of artillery be witnessed from its ramparts ; taught the blessings of peace by the horrors of war, these civilized idolaters now leave the highway of commerce, which the Almighty formed for the happiness of his creatures, open to the merchants and mariners of all nations.

LADIES OF A MANDARIN'S FAMILY AT CARDS.

> Cards were superfluous here, with all the tricks
> That idleness has ever yet contrived,
> To fill the void of an unfurnished brain,
> To palliate dulness, and give time a shove.
>
> COWPER.

THE position which females occupy in society may be very fairly taken as a test of civilization, in each respective nation: wherever the moral and intellectual powers of the gentler sex are held in estimation, that country will be found to enjoy such laws as promote the happiness of the people; wherever personal charms constitute the only

Ladies of a Mandarins Family at Cards

ground of love or admiration, as in many Asiatic governments, there tyranny and slavery prevail extensively. Neither do the lavish gifts of nature secure a happy home to their possessor, or subdue the fierce spirit of her absolute lord; on the contrary, surpassing beauty, in unchristian climes, rivets the chains of slavery more firmly, elevates the harem-walls to a more hopeless height, excludes the society of friends or companions, and shuts in the luckless victim from the world for ever. And while submission to the caprice of a tyrant is the captive's wisest policy, her sole remaining lot, even this great sacrifice does not mitigate the ferocity of his nature, or the rudeness of his habits, for often are these helpless habitants of the Oriental harem immolated, to allay a groundless jealousy, or make room for a more favoured rival; and oftener still are the most dreadful assassinations perpetrated by tyrants, whose uncontrollable passions are inflamed by the bare suspicion of infidelity. Hence it follows, that where the softer sex are retained in a state of bondage, and denied participation in social duties and social intercourse, there the habits of the people are necessarily rude—there civilization is inevitably checked in its humanizing progress.

It has been remarked, that in England, science, arts, and civilization have advanced more rapidly since the reign of Elizabeth, than in the period between her government and the Conquest—a result attributed to the altered estimation of female character that has ever since prevailed. Previous to that glorious epoch in our country's annals, a custom existed in Wales of selling wives, or rather brides, to husbands; in Scotland, women were prohibited by its uncouth laws from appearing as evidences in a court of justice; and, in our eighth Henry's reign, women and apprentices were prevented from reading the New Testament in English. Since these rude restrictions have been removed, and female intellect emancipated, see to what a rank amongst the nations of the earth Great Britain has attained! It was while a woman filled the throne that the invincible armada was scattered and destroyed—while a woman reigned, that English literature acquired that character conveyed in the epithet of Augustan—and, it was during a woman's reign, that China, the oldest of nations, was vanquished by the arms of Britain. It should not be forgotten, that a civilized, a christian, and a chaste community, is more likely to be governed ably and honestly under the softer than the sterner sex, for, in one case, the most distinguished statesmen, in the other, the most intriguing females of the aristocracy, influence the patronage of the court.

A species of middle state, between rudeness and civilization, is the portion of a Chinese lady of quality. Inhumanly deprived of the use of her limbs, whenever she desires to go abroad she is subject to a species of concealment in a close sedan, similar to the arrhuba of Mohammedan odaliques; and so strictly is this incognito observed, that less wealthy persons keep covered wheelbarrows for their captive wives—not to prevent the winds of heaven from visiting them too roughly, but to deprive them of the homage of earthly eyes. Notwithstanding all this jealous care, it is remarkable that females in the humbler ranks are treated with little respect: one class are the flowers of the garden, the other of the forest; one are fed, and lodged, and cherished, with all the care and cost and jealousy that belong to the conservatory—the other left to waste their sweetness

on the desert air, or else spurned soon after by the rude hand that plucked them. Often do we see the poor man's wife labouring in the fields of rice, the farm of cotton, the nurseries of silk, her infant being safely tied upon her back, while her husband is engaged in the excitements of smoking or of gambling.

There is but *one* supreme mistress of a mandarin's palace, and to her authority all others of her sex, within the limits of the pavilion, must acknowledge entire submission. To the disgrace of this ancient empire, however, polygamy does exist here, although in a form more mitigated than in the Turkish dominions. Amongst the graceful cabinets counted along with the ladies' apartments, there is usually one arranged as a chapel of worship, or a hall of ancestors. In general, a figure of Tien-sing, the Queen of Heaven, is placed in a niche at the end, various decorations being introduced all around; and a splendid curtain of embroidered silk falling in front, secures retirement and perfect seclusion for the votaries who may be disposed to enter and to worship. Having no sabbath, either for the purposes of religion or of rest, the Chinese feel a secret consolation in these domestic chapels, where they pour forth the real sentiments of their souls, before that God whose existence their innate ideas prove, but of whose nature and properties they still are ignorant. With the inconsistency that seems to characterize all Chinese customs, and distinguish them from those of other nations, it is in front of this very *capella*, and in the very presence of their little golden protectress, that the ladies of every family uniformly seat themselves, to indulge in the amusement of card-playing. Denied so many other species of social enjoyment, none but the most rigid and fastidious could object to their indulgence in this ancient game—but who can be unconscious of the glaring contradiction which the choice of a playing-room discloses?

The variety of games known in China is endless; and many of them require considerable dexterity. In shape, the cards are longer and narrower than those in use amongst Europeans, and a pack includes a much larger number. When cards have lost their power of pleasing, the time is beguiled by the introduction of tobacco. Females, from the tender age of eight years, are initiated in this disgusting habit; and a little silken reticule is generally attached to every lady's dress, to hold a pipe and a supply of tobacco. But these, and even less graceful employments, are pardonable, when the monotonous nature of their life of seclusion is remembered. Although less suspected, less enslaved, less degraded than Turkish females, yet the formality to which Chinese ladies are doomed is eminently tedious. Children, chief solace of a mother's retired and useful life, are in China placed under laws that outrage the best feelings of human nature. Female infants may be destroyed at the pleasure of the father—over children of the other sex, the law gives the parent absolute power; hence, at the age of ten years, the boy is removed finally from the mother's surveillance, nor is he permitted after to visit the pavilion in which he was born—the scene in which his helplessness first found that care which a mother only knows how to bestow. Cut off, by a hateful code of regulations, from the opportunity of fulfilling her legitimate trust, the Chinese wife and mother is necessitated to have recourse to those means of filling up the great void in life which these privations have created. Painting, embroidery, the care of an aviary, the recreations of the garden and

Drawn by T. Allom.

Engraved by [illegible]

Termination of the Great Wall of China, Gulf of Pekin

[illegible] grande muraille de la Chine, golfe de Petchili.

[illegible] Chinese Wall, Gulf Pekin

the pleasure grounds, occasional appeals to the little image that presides over the domestic altar, fond attentions to her children while they are permitted to remain with her, the game of chess when the number of fair captives is limited to two, but, when increased beyond that amount, the more popular amusement of cards, are called to the relief of those pangs which disappointments produce—those sorrows by which separation from the world is so often accompanied.

TERMINATION OF THE GREAT WALL OF CHINA,

AND THE GULF OF PE-CHE-LI, DURING A TYPHOON.

——Do but stand upon the foaming shore,
The chiding billows seem to pelt the clouds;
The wind-shak'd surge, with high, and monstrous main,
Seems to cast water on the burning bear,
And quench the guards of the ever-fixed pole:
I never did such molestation view
On the enchafed flood.

SHAKSPEARE.

In a previous description of the Great Wall of China,* the particular view here given is alluded to and described. There the only genuine drawings of this extraordinary work of art, that have ever been brought to Europe, are distinctly spoken of, and, from that description, the peculiarities of the present, the most interesting because the least known and most authentic, may be gathered. Our readers are aware, from a comparison of the ponderous volumes themselves, which detail the circumstances of the embassy, with the published notes of Lord Jocelyn, that Lord Macartney was misled as to the exact terminus of the Wen-li-tchang-tching; and, the accompanying illustration, taken by a draughtsman attached to one of the exploring expeditions, that visited the embouchure of the Pei-ho, previous to the conquest of China, not only places the fact beyond doubt, but gives the real position of the sea-extremity of the wall. From the deck of the war-steamer that navigated this savage sea, the *Traitor's Gate* was distinctly seen, midway between the mountains and the shore; and this gratifying discovery is auxiliary to the settlement of a disputed point in Tartar history.

The rude fierce aspect of the mountains, with their broken breasts and shattered pinnacles, is in accurate keeping with the stern character of the stormy sea that seems eternally struggling to approach their feet. Navigation here, by well-found barks, would not be attended with more than the common dangers of the sea; but with such clumsy, ill-constructed vessels as the trading junk, the lottery of a sailor's life is filled

* Vol. i., pp. 29, *et seq.*

with blanks. Exposed by their great height above the water, their sides invite the hurricane to invade them; and, aided by the incompetence of the mariners, the elements obtain an easy victory. When a vessel leaves a port in the Gulf of Pe-che-li, it is usually concluded that her loss or her return is about equally probable; so that if fortune favour her, a general rejoicing takes place amongst the owners of the cargo and the relatives of the crew, for an event so prosperous. It has been concluded, upon the most authentic information, that ten thousand mariners from the port of the Pei-ho perish annually in this boisterous gulf.

Nor is this misfortune viewed with indifference by the natives; they use increased energies in giving strength to their sails of bamboo cloth; they erect still stronger bamboo masts; they arch over their decks and their holds with more impenetrable bamboo matting; and they pay the utmost reverence to the sanctity of the magnetic needle. Believing that a divine influence dwells within the compass, they erect a small altar behind it, on the deck, and there a spiral taper, composed of wax, tallow, and sandal-wood, is kept continually burning. The holy flame is doubly useful; it ministers to the pious intentions of the crew, and, by the successive disappearance of its twelve equal divisions, marks just so many hours of fleeting time. But it is in vain that the childish industry of this ancient people, and still more vain that their idle superstitions, are employed to contend with or conquer the merciless whirlwinds that agitate the waters of this northern gulf. "Were it possible to blow ten thousand trumpets, and beat as many drums, on the forecastle of an Indiaman, in the height of a *ta-fung*, neither the sound of the one nor the other would be heard by a person on the quarter-deck of the same vessel."

Of all the winds that seem to conspire against human labour, and would almost despoil nature herself of her fairest products, the typhoon is the most terrific in northern latitudes. The Egyptians recognized a wind which they called *typhon;* the Greeks called a particular species of hurricane, τυφων, either from the giant of their mythology, or from a participle of a verb which signifies "to swell with pride, or power, or greatness;" and the Chinese term, *ta-fung,* is not unanalogous, for it means *great wind.* The prognostics of a typhoon are, the swelling of the waters, and their rolling, with a majestic volume, in upon the shore. For several hours previous to its incidence, the mercury falls slowly in the barometer, and continues to descend during its prevalence, but, when the rage of the elements begins to abate, it ascends steadily, and more rapidly than it fell. Instinct being often more provident than reason, the sea-birds are observed to become unquiet, rising to the skies, and then wheeling and circling and screaming with more than wonted wildness; perhaps they perceive the influence of the dusky cloud that generally appears in the horizon, as if driven forward by the advancing tempest. The magnitude of the mischief done to shipping may be estimated by a comparison with the destruction committed on land, and a recollection of the velocity at which the angry elements travel under such circumstances. In northern latitudes, or temperate climes, the storm moves at the rate of sixty feet in a second of time; in the torrid zones it proceeds often with five times that velocity. Corn, rice, vines, canes,

Drawn by T. Allom.

Engraved by Le Petit

The Shek-Mun, or Rock Gate

(Province of Kiang nan)

La Shek mun ou barriere de Rochers
Province de Kiang-nan

Das Shek-Mun oder Felsen Thor
Provinz Kiang nan

are scattered as chaff; houses are unroofed, forests torn up, whole towns inundated, ships carried in upon the quays and streets, and there deserted by the waters. Having raged for about thirty hours, the typhoon subsides, accompanied in its dying moments by repeated peals of the loudest thunder, and innumerable flashes of vivid lightning.

These dreadful visitations occur more frequently during the changes, than at the full of the moon; and prevail seldom lower than 10° of north latitude. They are felt as far east as 130° of longitude, and are most violent during the south-west monsoon, especially in the month of July. Though dreadful at all times, and blowing from all points of the compass, the terrors of the typhoon are heightened, and its destructive powers considerably augmented, when it happens to blow in the same direction with the monsoon.

THE SHIH-MUN, OR ROCK GATES.

PROVINCE OF KIANG-NAN.

For ever glideth on that lovely river:
Laden with early wreaths the creepers twine,
While like the arrows from a royal quiver,
Golden the glaring sunbeams o'er them shine.

L. E. L.

It is remarkable that people in a primitive state (and notwithstanding their superiority in handicraft, the Chinese do not rise much higher in the scale of nations) possess the truest and most admirable ideas of the picturesque. Presumption seems to be the characteristic of modern taste; agreeable and comfortable associations, of that which prevailed in the olden time. Our abbeys and convents are placed beside the running stream, or on the banks of a navigable river, sheltered from the rude blasts of winter by surrounding forests or impending hills. In all ancient countries, and where the highest degrees of civilization are unknown, domestic architecture is not only suited to the natural features of the landscape, but embosomed recesses, deep and densely-wooded dingles, valleys fertile and well watered, the romantic banks of some rapid but available river, a spot where business and beauty are combined, was uniformly selected as the abode, either of the individual or the community. This grateful and fascinating taste has withered into contempt before the growth of civilization, whose great glory is to level mountains, drain lakes, reclaim the barren wastes, and triumph over nature by erecting on those very sites which she had made the most repulsive, the very noblest works of art.

An instinctive love of the picturesque, a prerogative of the mountaineer in all parts of the world, is peculiarly the Chinaman's inheritance; and, in the province of Kiang-nan, enriched and adorned by a majestic river, they have indulged their taste for landscape

scenery in a manner and degree calculated to raise our estimation of their intellectual qualities. For some miles above and below the Shih-Mun, the river is enclosed between banks abrupt, rocky, but interspersed with patches and plateaus of productive land. The country behind is of a totally contrary character; there a wide-spread morass exists, difficult of drainage from the rocky ridges that form the river's bed, through which a passage for the surplus waters of the fens can scarce be found. Abandoning this moor to the wild tenants of the earth and skies, the population have flocked to the water's edge, and possessed themselves of the projecting ledges at the mountain's foot, the retiring bays at their sheltered base, or the vicinity of some dark pool, whose scaly treasures repay the fisherman for his constant toil. As the junks descend the river the velocity of the current increases, until its maximum is attained between the herculean pillars of the Rock-gates. There the navigation requires much caution, and often the most vigilant, confounded by the suddenness with which the two high pinnacles seem to close over him, and embrace the azure vault of heaven, mistake their distance, and are carried against the rocks. In the surrounding district, limestone prevails very generally, but on the river's side it appears to recline on a species of breccia: it would not be untrue to characterize the stone in the immediate vicinity of the Shih-Mun as marble, although the natives do not place any value on it for decorative purposes, neither do they burn it into lime.

On either side, and just below the rude rocky pillars that contract the passage, small coves, of great depth and perfect shelter, afford safe wharfage for merchant-vessels; and there the trading junk is generally seen moored to the natural quay, the steadfast cliff; the contracted channel giving a violent and powerful efficacy to the volume of waters, which have consequently worked an immense depth here for their transit. In this deep basin, multitudes of fish collect, and render their capture, by trained fishing-birds, an achievement both easy and profitable. The privilege of fishing between the Rock-gates is rented at a very high price from the local government.

These lofty peaks, that pierce the clouds, derive the epithet "Shih-Mun" from the termination of a magnificent scene, so inclined to the direct view of the Rock-gates as to be incapable of introduction in the illustration. Its beauties, its solemnities, its horrors, have been described in bold and highly coloured language by native poets and tourists; nor has national prejudice, in this instance, outstepped the limits of veracity. Entering a deep, dark, close ravine, the opposite sides of which attain at least a thousand feet in height, with an intervening space of comparative insignificance, the traveller proceeds along his gloomy way, unable to distinguish, save by the occasional sparkling and floating foam, the torrent that tumbles and roars in the abyss below him. Having reached the length of a li, or more, he enters "the valley of mist," where he becomes enveloped in a thick vapour, filling the entire gulf which the torrent has hollowed out from the mountain's bosom by the labour of four thousand years; and, if he be not deterred by the humidity of the strange atmosphere, but persevere to the end, in a grand amphitheatre of rocks he will behold the origin of the dewy drapery that hangs over and around him—a splendid cataract, some hundred feet in height, falling over the

Dyeing a[illegible] Reading Silk

very edge of the cliff; the spot he stands on, and the circular hollow all around him, being dimly lighted by the rays that pierce through the green waters, at the spot where they turn over the ledge of the summit. With this beautiful hue of green, the poetical historians of the wonders of the Shih-Mun are familiarly acquainted. They boast of having witnessed its lustre in the valley of mist, and compare its verdure to the Lan, the plant from which the rich colour employed in dyeing is extracted. They speak of the blue mountains, the green cataract, and the hillock of Heen-Yuĕn, an ancient king of Kiang-Nan, and they celebrate the amusements and exploits of his rural life. But his majesty must have been formed of unearthly mould, or else "the greatest amongst mountain streams" had not descended so far into the bowels of the earth, nor yet filled "the ravine of the black stork," with mists impenetrable and for many miles, in the age when that old Lear of Chinese history is said to have held his court only four li from the Shih-Mun.

DYEING AND WINDING SILK.

Hour after hour the growing line extends,
Nor time nor circumstance controls its ends;
Soft cords of silk the whirling spoles reveal,
If smiling fortune turn the giddy wheel.

Having destroyed the chrysalides, and wound off the produce in its primitive state,* from the cocoons destined for filature, the mere husbandry of silk gathering is concluded. And so short is the period, in France only six weeks, consumed in this species of culture, that no harvest yields a return of greater celerity and certainty. In a country where trade is conducted, not by companies, or associations, or partnerships, but by individual exertion, the culture and produce of silk are peculiarly suitable, as affording a means of employing small capital with every prospect of early revenue. Females devote much of their time and their talents to this occupation; they are either engaged in feeding and rearing the worms, winding off the cocoons, or in general tendence of the magnanière. Sometimes the patriarch of the family purchases cocoons, by which the risk of rearing is avoided, and fills up his daughter's leisure time with the process of filature. There are, of course, some nurseries or factories, where silk is prepared expressly for exportation, but in general the manufacture is for home-consumption. The Chinese dislike foreigners, from practice and national institutes, therefore less attention is paid to objects of external commerce here than in other countries; besides, all kinds of trade are held in very low estimation in China, as they were of old in Athens and in Rome.

* Vol. i., p. 56. Vol ii. p. 8, *et seq.*

Time, intercourse, letters, religion, are gradually working such a revolution in the social condition of this old empire, that the imperialists are beginning to understand the meaning of the term brother, and henceforth the productions which Providence has confined to the soil of China, will probably be exchanged, systematically and generously, for those of other lands, by which the distribution of happiness over the face of the globe must necessarily become less partial than before.

Around a pool, of a foot or two in depth, sheds or open corridors are arranged, appropriated to different parts of the process of cleaning and preparing the floretta for market. Beneath one series are the females employed in the less laborious duty of reeling the raw silk that has been brought from the magnanière, or purchased for filature from the feeders. From the reelers' verandas, the material is consigned to those of the washers, and dyers, and bleachers, successively.

Little celebrated for integrity, the total forgetfulness of that high quality by the Chinese is flagrantly conspicuous in their preparation of silk for the loom. Imperfections in the texture of this delicate fabric are sometimes of early date, originating in the impurity of the water used in the cocoon kettle, or in neglect of the winders to the attenuation of the threads during filature. In addition to these causes of inferiority, another is induced by the dishonest dye. Having washed out the gum, formed the threads into hanks, expressed the moisture, and suspended the silk on bamboo bleaching-poles, the operative's work appears to be correctly performed. But raw silk is an insatiable absorbent, so that if the dyer be deficient in honesty, he can, by a very slight deviation from its path, retain moisture in the hanks, capable of increasing the weight of the article by ten per cent. In other countries, purchasers are permitted to test the raw material by enclosing a sample in a wire-cloth cage, and exposing it to a stove heated to 78° of Farenheit, by which the increase of weight, that is, the amount of the fraud, is detected; but the Chinaman will not permit a barbarian to doubt his honour in any respect.

Europeans, or rather English, distinguish raw silks into three classes, which they denominate organzine, tram, and floss. The first, being very tightly twisted, is used in the finest and best descriptions of silk-cloths; tram, which is much less twisted, serves for the weft, but is of an inferior quality to organzine; floss, which is not twisted at all, consists of the short, broken, and rejected parts; this is collected, carded, and spun like cotton. These three species, formed from the fleuret by twisting or throwing, are now called *hand* silk; they must all be submitted to the process of boiling, in order to discharge the gum from them, otherwise they would be harsh to the touch, and unfit to receive the dye. The original native colour of the yarn varies but little in different countries. In Anglo-India we find silk yellow, french-white, and fawn colour; in China it is generally yellow, and in Sicily and Persia the same colour prevails; while the only naturally white produce we yet know of, comes from Palestine. The silk-growers of Kazem-bazar whiten their yarns with a ley made from the ashes of "the arbor-fici-Adami; but the species being rare, the larger portion of their exports retains its native bright and beautiful yellow.

Drawn by T. Allom

Engraved by W. Wetherhead

Sowing Rice at Soo-chow-foo

Province of Kiang-Soo

SOWING RICE, AT SOO-CHOW-FOO.

PROVINCE OF KIANG-SI.

——— Then, wake, that you may live.
Here, take the best prescription I can give;
Your bloodless veins, your appetite shall fail,
Unless you raise them by a powerful meal,—
Come, take this rice. HORACE.

IT is to the productiveness of the *oryza sativa*, a simple grass, on which nature has conferred the peculiar property of growing in marshy or inundated grounds, that the vast regions of the East owe the density of their population, and their early submission to social obligations. Immense districts in China and Hindoo would, unquestionably, have still lain desolate and untenanted, were it not for the ability to alter and to cultivate the surface of the globe, which a knowledge of the rice-plant conveys. To what simple causes, therefore, does deliberate analysis sometimes lead, in our efforts to trace the most remarkable effects to their proper sources; for, the destiny of nations, from the earliest periods, seems to have been materially influenced by the discovery and cultivation of this "staff of life." Previous to its introduction into Egypt and Greece, it had been long known in more eastern lands, for Pliny, Dioscorides, and Theophrastus all speak of its importation from India: but, in their age, it was little cultivated on the shores of the Mediterranean. Within the last three centuries, however, its popularity has become universal, restricted only by the limits of climate, for it now occupies the same place in intertropical countries as wheat in the warmer parts of Europe, and oats and rye in those that are more northern. In the United States of North America, Carolina especially, the cultivation of rice forms a principal occupation of the rural population, and chief export of the maritime; there, the date of its introduction, 1697, is tenaciously remembered, the benefits of its naturalization being of such importance to the national wealth and happiness.

From the facility with which it can be cultivated, yielding two crops annually, and the watery soil to which it is partial, the presumption is, that rice was specially provided by the all-wise Creator, as the chief food of most sultry kingdoms. Besides the Chinese and Hindoos, the Malays and neighbouring islanders have paid the utmost attention to this species of cultivation; and Japanese, Cingalese, and Batavians experience the benefits of a crop, which is not only semi-annual, but yields six times as much as an equal space of wheat lands. A fondness for this wholesome food pervades the German states, where, in the southern latitudes, from long culture, it has acquired a remarkable

* It is called in Arabic, aruz; Hindoostan, chawl: Latin, oryza; Italian, riso; French, riz.

degree of hardiness, and adaptation to the particular temperature—a circumstance adduced as an argument in favour of cultivating exotics; but seeds imported directly from India will not ripen at all in Germany, and even Italian or Spanish seeds are much less early and hardy than those ripened on the spot. One experiment was made in England to raise this Indian beverage, and a healthy crop of rice was successfully reaped on the banks of the smooth-flowing Thames.

In Oriental countries, rice is extolled as superior to all other species of food, and in China it is an article of the first necessity. So completely is its presence deemed requisite at all meals, that the term *fan*, boiled rice, enters into every compound that implies the ceremony of eating; *tche-fan*, to eat rice, signifies a meal generally; *tsao-fan*, morning rice, means breakfast; and by *ouan-fan*, evening rice, supper is implied. It is undoubtedly a light and wholesome diet, although it is supposed to include less of the nutritive principle than wheat.* From the small proportion of gluten which it contains, it is not capable of being made into proper bread, but is highly valued for puddings, and many culinary preparations. Its excellent qualities, rapidity of production, and consequent cheapness, confer upon it claims to attention as a general article of sustenance for the poorer classes of society; and, it is ascertained, that a quarter of a pound of rice, slowly boiled, will yield upwards of a pound of solid and nutritive food.

Besides its offices in the support of life, there are others which rice discharges, useful, profitable, and agreeable. Its flower being reduced into a pulp with hot water, is moulded into figures, and images, and plates, which the Chinese harden, and ornament with scroll-work, resembling mother-of-pearl toys. In our cotton factories, it is used in making weavers' dressings for warps; and at Goa, on the Malabar coast, as well as in the island of Batavia, the ardent spirit called *rack*, or *arrack*, is obtained from a decoction of rice, fermented and distilled, and mixed with the juice of the cocoa-nut tree. Civilization is not, in this instance, solely chargeable with the guilt of furnishing intoxicating liquors to the Indians, for, before the Portuguese, or the Dutch, or the British, had any settlements in the far east, the demoralizing beverage of *seaou-tchoo*, a distillation from rice, was sold in every little public-house in China.

Inebriety was not the only deplorable consequence supposed to attend exclusive oryzous diet; in some provinces, the prevalence of ophthalmia was foolishly attributed to its copious use. That this charge is groundless seems highly probable, from the fact, that the millions who dwell in the great Hindoo continent, and live solely upon rice, are not subject to any such disease. Besides, in Egypt, where the ophthalmia was much more prevalent in ancient times, than it was ever said to have been in China, this grain was neither known nor cultivated until the reign of the Caliphs, when it was brought thither from the East. If this disease predominate in China, which is questioned, it is probably owing to the crowded state of their low dwellings, always filled with smoke from the sandal-wood tapers that mark the hours of fleeting time, to the constant and general use of tobacco, to the miasma exhaling from the offal uniformly

* Carolina rice contains—of starch, 85,07; of gluten, 3 60; of gum, 0.71; of uncrystallizable sugar, 0,29; of colourless fat, 0.13; of vegetable fibre, 4.8; of salts with lime bases, 0.4; and of water, 5.0.

collected near each entrance, and, lastly, from the very frequent practice of bathing the face with warm water.

The benefits and the blessings of such a staff of life as this readily-raised crop, suffer no slight detraction, from its precarious character; for, any failure, however slight, is attended with the most deplorable consequences. Where population is so amazingly crowded, subdivision of land practised to so inconsiderate an extent, and riches rarely ever laid by for the day of inability or misfortune, a check to the annual produce must necessarily prove fatal to numbers of the poorest classes. Too frequently, therefore, famine visits and wastes the land, for the rice-crop is subject to many casualties. A drought, in its early stages, withers the young shoots in the ground; and, an inundation, in a more advanced state, proves equally destructive; add to which, that birds and locusts continue to wage everlasting war upon fields of rice, in preference to any other of the cultivated labours of man, and these enemies are particularly numerous in China. Wheat and millet being raised in the northern provinces, the chances of being visited by famine are consequently reduced in proportion to the increased variety of grains, and Europeans have urged upon the attention of the Chinese agriculturist, with all the candour and humanity that belong to this quarter of the globe, the advantage of introducing the potato, as an auxiliary to rice and wheat, in averting those periodic visitations of scarcity. To obviate the fatal effects of such calamitous failures in the rice-crop, the emperor causes a large supply to be constantly laid up in the public granaries, for distribution at moderate prices when the day of dearth arrives. This system is of ancient usage, and belongs naturally to all patriarchal, imperial, or feudal governments, in which the lord is bound to look parentally to the wants of his retainers; but the Chinese family has grown too large for its beneficial operation, and the minor mandarins, by their extortions and inhumanity, are known to intercept the rays of imperial favour, and suffer the poorest classes to wither away in the chilling shade of famine and destitution.

Although there are very many qualities of rice, there appears to be but one species. Climate and cultivation produce such obvious changes in its value, that different qualities resemble different kinds. Mountain-grain, cultivated in Cochin-China, and amongst the Himalayan chain, is by some called dry-rice, but even this quality is not raised without the aid of heavy periodic rains, so that every quality is properly an aquatic crop. The vast length of time it has been known in China, and the absolute necessity for its cultivation, have enabled these simple but laborious agriculturists to understand its constitution, and taught them the best mode of improving it. Chinese irrigation is proverbially ingenious, and Chinese husbandry peculiarly interesting.

The singular construction of the rice-plough, the natural history and docility of the water-ox, and the mechanism of the water-wheel, or the float-boards that traverse in a trough, and sweep the influx with them, have been alluded to in former descriptions of Chinese food and husbandry, and are again noticed in those that follow.*

* Vide vol. i. p. 56, and "*Transplanting Rice*," p. 30, *seq.*

TRANSPLANTING RICE.

So when a peasant to his garden brings
Soft rills of water from the hubbling springs,
Swift as the rolling pebbles down the hills,
Louder and louder purl the falling rills;
Before him scattering they prevent his pains,
And shine in mazy wanderings o'er the plains.

HOMER.

RICE-grounds consist of neatly enclosed spaces, the clay banks surrounding them seldom exceeding two feet in height. The primary operation of tillage-ploughing is performed with a very primitive implement, that consists of a beam, handle, and coulter, but no mould-board, as laying over "the sidelong glebe" is beyond the rural knowledge of a Chinaman. The buffalo, or water-ox, is then called in, to draw the three-barred harrow with wooden teeth over the surface, after which the earth is deemed sufficiently pulverized to receive the seed. Having been steeped in a liquid preparation to accelerate germination, and avert the attacks of insects, the seed is sown, very thickly, and, almost immediately after, a thin sheet of water is induced over the enclosure. After the interval of a few days only, the shoots overtop the water, and this precocity is the signal for transplanting, which consists in plucking up the plants by the roots, cutting off the tops of the blades, and setting each root separately. The last process is aided either by turning furrows with the plough, or opening holes with the dibble. With such rapidity is transplanting performed by the experienced, that with ordinary exertion five-and-twenty plants may be carefully set in a minute. The harrow having pulverized in the first instance, and subsequently diffused the seeds more equally, the hoe is frequently employed to clear between the plants.

Each rice-field being partitioned into many minor enclosures, it is not attended with inconvenience to conduct a rivulet into any particular plantation, through an opening in the clay ridge that surrounds it. Sometimes a natural brook contributes a sufficient supply, but more frequently the labour of the peasant provides it. Chain-pumps, with their lines of buckets, are in common use; a series of flat boards, exactly fitted to the channel through which it is to be forced, confines the water between each pair, forming extemporary buckets. These are worked by a foot-mill of proportionate dimensions;* but labour still more intense is dedicated to this necessary operation, irrigating rice-grounds. In one of the most operose plans, two men stand opposite to each other on projecting banks of a stream, holding ropes securely attached to a bucket, which is filled by relaxing, and raised by tightening the cords, then by a skilful jerk they empty the contents into a reservoir, or throw it in the direction of the conduit cut for the irriga-

* Vide illustration, "Sowing Rice at Soo-chow-foo," p. 27, preceding.

Transplanting Rice

tion of some one field. Another contrivance for the same purpose consists of a long pole, unequally divided in its length, and made to turn on a pivot across an upright post. A bucket attached to the shorter arm of this lever is easily lowered into the water, and, when filled, by the application of a small power at the extremity of the longer arm, it is soon raised, and discharged into the reservoir. How exactly is the Chinese process of irrigation described in the book of Numbers—"He shall pour the water out of his buckets, and his seed will be in many waters." The bamboo water-wheel, with hollow fellies, or with buckets, and employed when the quantity of water required, and the height to which it is to be raised, are both considerable, is of ancient existence amongst the Chinese; from them the Egyptians, Syrians, and Persians adopted this useful invention, and European machinists have ignorantly ascribed the honour of the discovery to the very nation that became last acquainted with its value, obstinately designating it the Persian wheel.

Irrigation having performed its anticipated work, the rice begins to grow with rapidity; the culm ranges from one to six feet; it is annual, erect, simple, round, and jointed: the leaves are large, firm, and pointed, arising from very long, cylindrical, and finely striated sheaths; the flowers* are disposed in a large and beautiful pannicle, resembling that of the oat. The seeds are white and oblong, differing in size and form in the numerous varieties. As the crop approaches to maturity, the sluices are closed, the waters withheld, and soon the yellow tinge of the ripening grain invites the reaper's toil. With a sickle similar to our common serrated reaping-hook, the crop is soon prostrated, on a surface, now rendered perfectly dry by evaporation and absorption; after which the bundles are removed, in frames suspended at the extremities of a bamboo pole, the national mode of portage, to the threshing apparatus, of whatever kind it may be. The edge of a plank, the margin of a large tub, with a screen drawn up behind them, are the most popular threshing machines employed in the empire; but flails, after which our own are formed, are used on the larger farms, or where there is a considerable quantity to be disengaged from its husks. It is remarkable how much the scholar excels the master in the management of this primitive implement of husbandry: in China, the labourer winds the swingel round, as we do a whip; in the British Isles, it is made to revolve rapidly round the head, by which means it acquires an accelerated velocity, and therefore an increased momentum.

Rice, in its natural state, either growing or unthreshed, is called *paddy* in all Eastern countries, and the process of cleaning it, or disengaging it perfectly from its husks, appears to have occasioned considerable difficulty to the Chinese, and not to have been quite free from obstructions amongst the more civilized cultivators of this important grain. Amongst both Egyptians and Chinese the machine usually employed for the purpose is a species of stamping or crushing mill, worked in the former country by oxen, in the latter by water-power. It consists of an horizontal axis, with projecting cogs, of wood or iron, fixed at certain intervals. At right angles to the axis are fixed so many horizontal levers as there are circular rows of cogs, acting on pivots fastened in

* The calyx is a bivalvular uniflorous glume; the corolla bivalvular, nearly equal, and adhering to the seed.

a low wall, parallel to the axis, and at the distance of about two feet from it. At the further extremity of each lever, and perpendicular to it, is fixed a hollow pestle, directly over a large stone or iron mortar, sunk in the ground; the other extremity, extending beyond the wall, being depressed by the cogs of the axis in its revolution, elevates the pestle, which falls again by its own gravity into the mortar. This process is only applied when the quantity to be cleaned is considerable; on small farms, and amongst the poor, a machine, consisting of a single lever, and pestle and mortar, worked by a foot-board, serves the purpose sufficiently well. In the year 1826, a patent was secured by Mr. Melvil Wilson, for a rice-cleaning machine; his plan will be at once understood by merely placing the axis of the Chinese mill in a position inclined to the horizon, and giving all other parts in detail the advantage of European excellence in mechanical contrivances.

In May or June the first crop is generally cut, and before the harvesting is wholly completed, preparations are begun for a new or second sowing, by pulling up the stubble, collecting it into small heaps, the ashes of which, after burning, are scattered over the surface. The second crop attaining maturity in October or November, is submitted to the operations of reaping, and carrying, and threshing, applied to its predecessor. But the second stubble, instead of being burned, is turned under by the plough, left to decompose in the earth, and become manure for the spring-crop of the following year. Although no Chinese rice finds its way to England, the produce of Anglo-India is imported by our merchants in large quantities. For many years, cleaned rice from Carolina excluded most other varieties; but, as American labour was expended on its cleaning, and as it is the interest of England to import raw materials, and fashion them for the markets of the world by the labour of her numerous mechanics, so we now prefer to import Bengalese rice in the husks, and prepare it for immediate use by machinery of home-manufacture.

PLAYING AT SHUTTLECOCK WITH THE FEET.

> With dice, with cards, with hazards far unfit,
> With shuttlecocks mis-seeming manly wit.
>
> HUBBARD'S TALE.

NEAR to the afflux of the Tchang-ho with the Cha-ho, river of flood-gates, or imperial canal, is a splendid octagonal pagoda: it consists of nine stories, adorned with projecting eves, and it tapers with a remarkably gradual and graceful convergence. From its basement to the edge of the waters, the grounds slope gently, and this pleasant area being reserved for the recreation of the citizens of Lin-tsing-choo, generally presents a scene of mirth, although not always of morality. Here jugglers display their unri-

Playing at Shuttlecock with the Foot

valled dexterity in the arts of deception; tumblers, vaulters, and merry-andrews, exhibit feats in which the strength and ductility of the human body are conspicuously shown, and old pulcinello, the long-admired of civilized Europeans, asserts his claims to a pre-eminence. All this would be well and unobjectionable if the kingdom of mirth were not extended further, nor its powers of pleasing distorted by dishonest and vicious votaries of chance. Building, with a certainty but too secure, upon the evil propensities of our nature, quail and cricket fighters, mora players, and gamblers of every description known in this wide empire, here congregate, to exercise their demoralizing callings, and accelerate the ruin of thousands who become the easy dupes of their villany.

Around the groups engaged with absorbing earnestness in games of chance, the more cautious, but not less interested, are seated, relieving their anxiety upon the pending bet, by the pleasures of the chibouque. There are, however, other, and these rather numerous assemblages, more innocently occupied with either feats of activity or childish sports, which, though probably little suited to their multiplied years, are exercises of virtue in comparison with the grave occupations in which their fellows are engaged on the greensward all around them. Kite-flying constitutes a favourite amusement, and few nations have ever succeeded, possibly none have ever aspired, to elevate these simple structures to such an height as the Chinese. Their delicate, light, yet durable paper, their pliant and fissile bamboo, invite experimentalists in this kind of aërostation, from the peculiar applicability of the material to the manufacture. In this sport there is much emulation, and not boys only, but adults, put forth their best energies in flying kites to the greatest height, and in endeavouring to bring down their antagonist's by dividing the strings.

Puerile taste is not confined, however, to this innocent amusement; the sport of shuttlecock, certainly a healthy recreation, is pursued with a degree of enthusiasm which it is seldom known to excite in the western world. There it is strictly limited to the youth of both sexes, and in some resigned to the gentler exclusively; but, in China, the most muscular men amongst the labouring classes seem to feel inexpressible delight in the sensation it produces. No battle-doors are employed, nor are the hands generally of any service in the game, save to balance the player's body during its rapid movements: the shuttlecock is struck with the soles of the feet, sometimes unprotected by any covering; at others, however, wooden shoes are permitted, and the noise which these cumbrous accompaniments contribute, is considered an accession to the mirth. Five, frequently six persons, form themselves into a circle, for the purpose of playing at this active game; and whether shoes be permitted, or hands occasionally allowed, to aid the feet in preventing the shuttlecock from coming to the ground, the least successful players fall out of the ring in turn, until the number is gradually reduced to one; this one is, of course, declared to be the winner of the stakes, or the pool, or the object played for, whatever it may happen to have been.

ENTRANCE TO THE HOANG-HO, OR YELLOW RIVER.

"But ere the mingling bounds have far been passed,
Turbid Hoang-ho rolls his power along
In sullen billows, murmuring and vast,
So noted ancient roundelays among."

The Chinese carry the process of irrigation, and the benefits of water-carriage, to a greater extent than any other nation, and they seem to have received encouragement in both objects from the natural facilities that present themselves in every part of the empire. A level surface permits the easy execution of the one,—vast mountain-chains, either within the imperial confines, or in the adjoining countries, supply endless resources in effecting the other. Two great rivers have long been known to Europeans as the feeders of Chinese canals, and as the principal sources whence fertility is diffused over the surface of that ancient empire—the Yang-tse-kiang, sometimes incorrectly called the Blue river; and the Hoang-ho, or Yellow river. The first of these noble streams has frequently been spoken of in the preceding pages; the embouchure of the second constitutes the chief subject of the accompanying illustration.

Issuing from two spacious lakes, Tcharing and Oring, at Sing-suh-hae, in the lofty mountains of Thibet, and in the region of Kokonor, the waters of Hoang-ho descend from their fountain, at first, through a length of two hundred and fifty miles, with the most uncontrollable impetuosity; then turning from an eastern to a north-western direction, they find a more level course for about an equal distance, after which they enter the Chinese province of Shan-tse, and the stream, remaining parallel in its course for some hundred miles with the Great Wall, at length intersects that celebrated work in the twenty-ninth degree of latitude, and takes a northern direction for upwards of four hundred additional miles. Hence "*vires acquirit eundo*" briefly describes its character, many rivers and lakes contributing the overflow of their waters to swell those of the great recipient; and again directing its power eastward, it recrosses the Great Wall, traverses the northern provinces for hundreds of miles further, and enters Honan in the same parallel of latitude in which it has its source. In Kiang-nan it is augmented by a vast contribution from Lake Hong-tse, after which the majestic volume moves more slowly towards that part of the eastern ocean to which it imparts both its turbid character and expressive name.

It is its intersection with the imperial canal—the junction of Lake Hong-tse, the afflux of the Salt river—that is considered to be the mouth of the Hoang-ho; and here it is that commerce has formed a rendezvous for shipping, and here also superstition has erected an altar to her worship. Descending with rapidity through a constant slope, of two thousand five hundred miles, the stream of the Hoang-ho acquires a momentum that renders the crossing from shore to shore always a perilous undertaking. At the efflux of

Entrance of the Hoang-ho, or Yellow River

Lake Hong-tse, and at the precise spot where the canal locks into the river, the velocity of the current is seldom less than four miles an hour, although that locality is not more than twenty miles distant from the sea. It has been calculated from obvious data—the breadth, mean depth, and velocity—that this famous river discharges into the Yellow sea in every hour of fleeting time, 2,563,000,000 gallons of water, which is more than one thousand times as much as the Ganges yields. Nor is this immense volume its sole distinguishing feature, it has a second still more extraordinary,—the quantity of mud which it constantly holds in suspension, and which it carries with it into the sea in such proportion as to disfigure its brightness, and give it amongst geographers a characteristic name. From an experiment cautiously performed, two gallons of water taken from the middle of the river deposited a quantity of yellowish mud, which, when compact and formed into a brick, was equal to three solid inches. Hence it follows, that the quantity of water which is supposed to escape hourly into the Yellow sea, conveys simultaneously two millions solid feet of earth.*

This turbid property excites no attention, is directed to no particular or special purpose, is attended with no unusual respect, from these worshippers of natural effects: but, the dangerous velocity of the stream of the Hoang-ho has, from immemorial time, obtained the most reverential acknowledgments. Before the barge shall launch upon its surface, victims for sacrifice are provided, and brought on board. These consist generally of fowls,† or pigs, or both, according to the means of the navigators. The blood, with the feathers and hair, is then daubed on different parts of the junk, after which cups of wine, oil, tea, rice, flour, and salt, are ranged in order on the forecastle. The last of these articles of existence has long enjoyed the respect of nations. The Hebrew law directed, "Every oblation of thy meat offering shalt thou season with salt: neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering." Ovid speaks of the "*puri lucida mica salis*" amongst the oblations of the primitive Italians; and Horace, of the "*saliente mica*" amongst the peace offerings to the offended penates. But, in Oriental countries, especially under tropical climes, where salt is not only scarce, but the chief antiseptic for meat, it is not singular that it should be so much valued, and employed consequently in offerings, either of supplication for mercy, or atonement for crime. Amongst the ancient Romans, salt was estimated at such a value, that he who had obtained a pension from the state, was said to have received his *salarium*, the price of his salt, whence the English word salary; and the phrase of having "eaten the salt of such an one" is still familiar amongst the Hindoos, who claim it as a bond of friendship, or at least a ground of obligation.‡

* When a Chinaman wishes to deny the possibility of an event, he sometimes expresses his incredulity by the well-known proverb, "*that it will come to pass so soon as the Yellow river becomes clear.*"

† So, also, the Levitical law prescribes, that "the priest shall bring it (*the fowl*) unto the altar, and wring off its head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar, and he shall pluck away his crop with the feathers, and cast it beside the altar."

‡ When the Duke of Wellington, (Sir Arthur Wellesley,) was stationed at Hastings, immediately after his return from India, a friend expressed his surprise that the general, who had led so many thousands to victory,

The slaughtered animals, the vessels of offerings, and dishes of cooked provisions, being duly spread out on the deck, the captain takes his place before them, and remains in a standing position, until the junk reaches the most rapid part of the current, an attendant all the while beating on a gong with untiring industry. This critical part of the voyage being happily accomplished, the captain proceeds, with the utmost gravity, to pour the contents of the cups severally over the bow of his vessel into the stream, sending the offal after the libation, but retaining for his own use the dishes made from the most delicate parts of each victim. The removal of the dishes to the cabin is attended with a still more violent beating of the gong, a rapid discharge of squibs, crackers, and other species of fireworks, during which the crew are busily engaged in performing three genuflexions, and as many prostrations. In this way the Yellow river is passed by the junks that navigate the imperial canal; and, although an English sailor would feel little apprehension in making this voyage of not more than a mile, where reasonable diligence can scarcely fail in accomplishing the object, very many fatal accidents occur to the Chinese. Against their recurrence, however, no means have yet been devised, or introduced, by the followers of Fo, beyond these customary attempts to propitiate the evil spirit by offerings, which are believed to have been accepted whenever the navigator reaches the destined bank in safety.

SACRIFICE OF THE CHING-TSWE-TSEE, OR HARVEST-MOON.

"The harvest-treasures all
Now gathered in, beyond the reach of storms,
Secure the swain; the circling fence shut up;
And insolent winter's utmost rage defied."

THOMSON.

EVERY pretext that can be advanced to palliate idolatry, is in the possession of a Chinaman. He propitiates evil spirits by land and sea—he deifies innumerable natural objects, and constructs divinities for his adoration by the assistance of art. Sacrifices and oblations continue to be offered, as if the one great atonement had neither occurred, nor been promulgated; and the earliest practices of ignorance are observed with a tenacity worthy of the world some two thousand years ago.

Such sacrifices are divided into three classes—great (ta,) medium (choong,) and lesser (seaou.) Amongst the second kind are those made upon the gathering in of harvest,

could so soon become reconciled to the command of a brigade. "I am *mimmukwallak*," replied Sir Arthur, "as we say in the East; that is, I have eat the king's *salt*, and therefore I conceive it to be my duty to serve, with unhesitating zeal and cheerfulness, when and wherever the king and his government may think proper to employ me."—Wright's Life and Campaigns of Wellington, vol. i. p. 97.

which are accompanied by the genial quality of gratitude—a gratitude, however, which the display of an all-powerful Providence, in the production of an abundant harvest, can scarcely fail to obtain from man in every state of his existence, from his entire conviction of the vanity of all human efforts, unaided by the benevolence of his Creator.

When the day of the full harvest-moon arrives, Chinamen, wherever they may be, or however engaged, with a sort of Mussulman scrupulosity, make their oblations to the gods of grain and of land. In every city, usually where the highways meet, this offering to the Chinese Ceres is made. Generally a rude stone is set up for a harvest-god, before which incense is burned; and logs of wood, hewn into imperfect resemblances of the "human form divine," are placed around, to represent rustic deities, local genii, tutelar gods of agriculture, horticulture, and rural occupations; these unsightly effigies being, in some instances, most audaciously imposed upon spectators as appropriate representations of the sun, moon, clouds, winds, rain, and thunder.

Even those who happen to be at sea, or navigating the great rivers of the empire, when the day of the full harvest-moon arrives, are under an obligation to sacrifice to the gods or goddesses of plenty, whom they especially adore. For this purpose the favourite images are brought upon deck, and suspended over three cups of tea and two bundles of sandal-wood, the captain and his crew kneeling before them, and performing the kotow repeatedly. The ceremony having proceeded so far, the captain arises, takes up a lighted torch, and, walking three times around the bow of his vessel, exorcises all evil spirits in the name of his guardian idol. The contents of the cups are now given as a libation to the marine deities, the wooden gods are laid on a funeral pile made of paper, and totally consumed, after which the pageant is closed with a discharge of fireworks and a violent thumping of gongs.

Amongst the Greeks there were Thesmophoria; amongst the Romans, Cerealia; sacrifices, or rather festivals, in honour of the deities that presided over agriculture. The Chinese observe mysteries having a general resemblance to those of the ancient kingdoms of Europe, and in motive and principle precisely identical. When the harvest is completely ended, or rather when the harvest-moon is at the full, forgetting

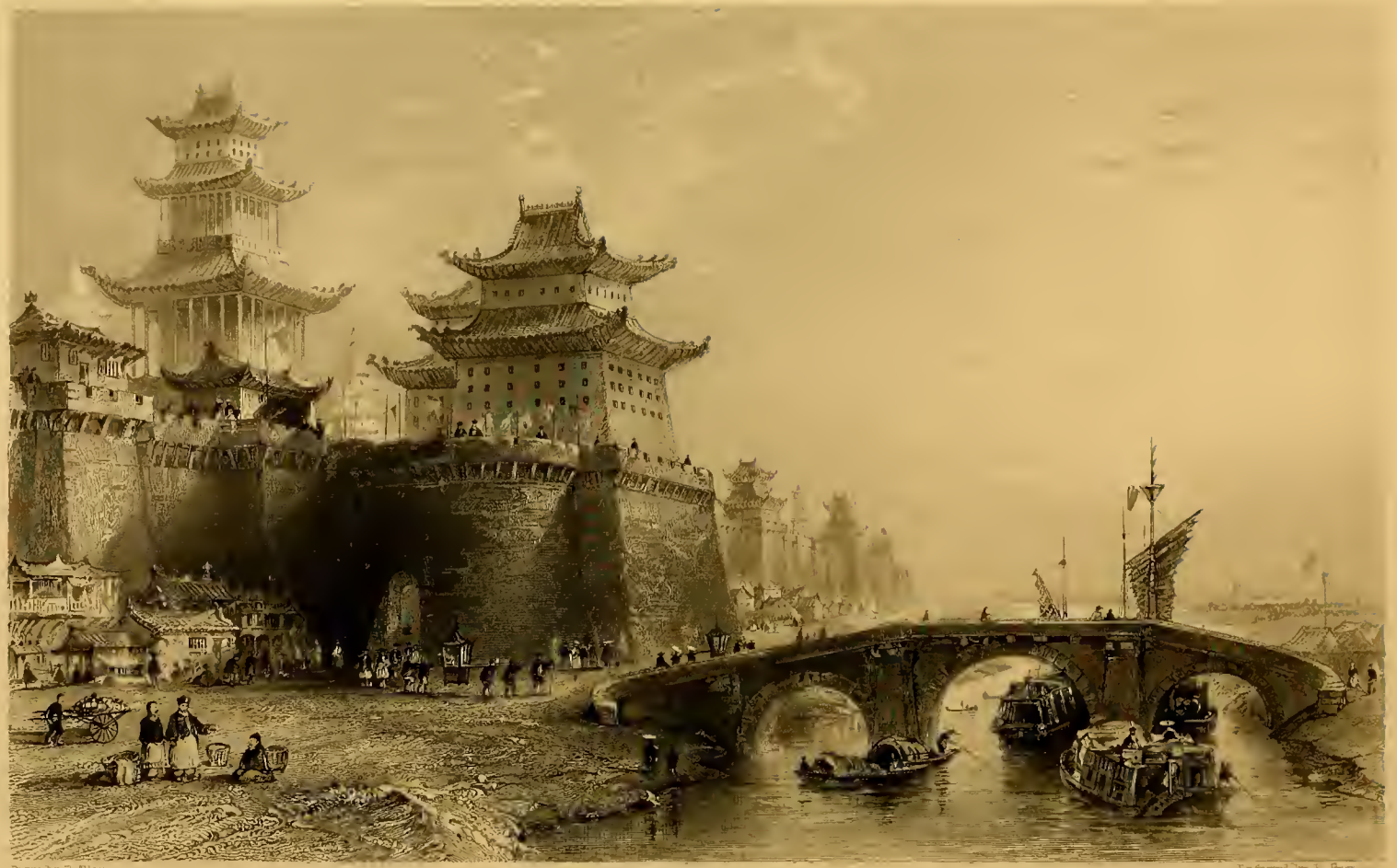
> "That, with to-morrow's sun, their annual toil,
> Begins again the never-ceasing round"—

the Chinaman holds his agricultural festival, unimpeded in his religious duties by the claims of those that are temporal; the labours of the barn, performed by the swingel—the operation of winnowing, in which a bamboo sieve and spacious cotton sheet are the only implements—and the preparation of the fields for another crop of rice, all "go bravely on," while the family, in the attitude of prayer and thankfulness, are engaged before the altar of their rural gods. In the vicinity of the farm-buildings, but always in an open position, a portico is constructed, in a style of peculiar neatness, for the reception of the image selected by the patriarch of the family. A table in front of the niche in which the rude figure is set up, serves as an altar on which flowers, and pastiles, and tapers, are ranged, with cups of rice or tea. Here, before this most contemptible mockery of intelligence and power, the mother of the family presents herself, holding in her apron such produce

and grain as she deems most suitable for a first-fruits offering. Behind and beside her, on a mat spread out before the rustic temple, her husband and children attend, and second her intreaties that the offering may be accepted, by prostrations, genuflexions, and silent prayers. This surely is a scene of gratitude and affection: it implies the presence of the finest feelings, it is exemplary in its observance, and the actors betray the influence of no motive that is susceptible of an anti-moral tendency. Is it not therefore encouraging to those whose Christian duties demand the diligent exercise of their abilities in expelling the long night of idolatry from China, by directing the rays of Christianity to shine upon the land, to perceive, that there, too, are hearts that can be moved by a sense of obligation—souls capable of appreciating the benefits conferred upon them by an unknown God—minds prepared by custom, habit, practice of long continuance, to receive a just account of the relation that exists between the Creator and the creature, and to acknowledge the eternal obligation under which the merits of a Redeemer have placed the whole human race, from the beginning of the world till time shall be no more.

The accompanying view, which represents a rice-farm a few li from Yang-tcheou, is remarkably characteristic, conveying a most full and perfect representation of the national habits and local scenery. A town of the third class, with its pagoda towering over it, fills the remote distance; the rice-grounds, in preparation for a second crop, occupy the middle; while the harvest sacrifice, and reduction of the crop just saved to a marketable state, take up the whole foreground of this epitome of utilitarianism.

In this little scene, that cannot be viewed without an affecting interest—without increasing, or rather creating, a respect for the character of the rural population of this vast empire, the appropriations of the national tree, the bamboo, are more than ordinarily conspicuous. The shed, and gates, and fence of the threshing-stall are of split stems; the sieve used by the winnower, the large mat on which the family are kneeling before the altar, the hat worn by the patriarch, the table under the portico, and the entire of the temple itself, are composed of the stems, or the canes, or the fibres of this invaluable vegetable production.



Drawn by T. Allom.

Engraved by J. Bro...

Western Gate, Pekong

... de Pekin

Porte ...

THE WESTERN GATE OF PEKING.

" They bring the varied stores from east and west,
Rich cloth of gold, and floating gossamer;
From southern climes the loose embroidered vest,
And from the colder north, its downy fur."

THE CITY OF DAMASCUS.

PEKING, or the Northern Court,* the capital of the Chinese empire, is situated in a fertile plain, about fifty miles from the Great Wall, in the province of Pe-tcheli, and on the Yu-ho, a tributary to the Pei-ho about fifteen miles eastward of the city. Its form is that of a rectangle or right-angled parallelogram, having an area of about fourteen square miles, exclusive of extensive suburbs, divided into two totally distinct and separate sections. Of these, the northern, *King-tchhing*, which is a perfect square, was founded by the Mantchoos, is inhabited by Tartars exclusively, and includes the imperial palace: while the southern, *Lao-tchhing*, or *Waï-lo-tchhing*, in the form of a parallelogram, is occupied solely by Chinese. Each city is enclosed by its respective walls, the enceinte of one series covering nine square miles; of the other, the imperial, or Tartar, occupying five. The mural defences, like those of other cities of the first class, consist of walls about thirty feet in height and twenty in thickness, constructed in the manner common, in the early ages of architecture, to all countries. Two retaining walls, the bases of stone, the upper parts of brick, having a considerable slope on the exterior, but perpendicular within, were first raised, and the interval afterwards filled up with earth. The summit between the parapets is levelled, floored with tiles, and access to it afforded by inclined planes enclosed within the thickness of the walls. This is the plan according to which the great national rampart is erected; this is also the mode in which our feudal castles of old were built, except that rubble-stone, instead of earth, was thrown between the retaining walls, and mortar poured in amongst them to form a lasting concrete. The south wall is pierced by three gates of entrance, the others, by two each; whence the origin of the second appellation, "the City of Nine Gates;" a name for which history supplies parallels in Heptapolis and Hecatompolis,; and the central entrance on the south side opens into the imperial or Tartar city. A moat, filled with water, encircled the whole city at an early period, but the increase of the suburbs rendering this defence simply a separation between the inhabitants, the authorities permitted its waters to evaporate. The walls, on which twelve horsemen may ride abreast, are finished with parapets, deeply crenated, but without regular embrasures, which do not indeed appear to have been required, since the Tartar's rights rest on his bow.

* So called to distinguish it from Nanking, the *Southern Court;* it is also designated "the City of the Nine Gates."

For more complete security and defence, the walls are doubled at each principal gate, or, more correctly speaking, in front of each entrance is an esplanade enclosed by a semicircular curtain, and used as a "place of arms." The entrance to the esplanade is not immediately in front of the inner gate, but lateral, a plan adopted in European fortresses; and the battlements above are unprotected by any implements of war. Above and behind these great bastions rise pavilion-roofed watch-towers, of nine stories each, and pierced with port-holes; these, however, are not available in cases of sudden emergency, for the forms which they present are unreal, the cannon shown in each aperture being only painted, sham, or quaker guns, such as frequently ornament the sides of vessels in our merchant-service. Besides these vain port-holes of the many-storied towers, their walls are pierced by numerous loop-holes for the discharge of arrows, and a similar policy is adopted on the mural ramparts, where the embrasures are unoccupied by cannon, but openings for archery are formed in the merlons. At equal intervals, some sixty yards, the distance at which a Tartar's bow proves fatal, stand flanking-towers, projecting from the curtain-wall about forty feet. These are similar in design, and equal in height, to the great structures that command the gates.

Notwithstanding the vast area enclosed by its walls, Peking does not probably contain a population equal to that of London: it certainly does not exceed two millions. A large portion of the enceinte is devoted to the accommodation of the imperial household; public buildings, of mean elevation but spacious ground-plan, cover a large additional space, while numerous public vegetable-gardens, and large sheets of water, still farther detract from the site on which the city is said to stand. Two principal streets, a hundred feet in width, and four miles in length, connect the northern and southern gates, and two of corresponding breadth extend from east to west. With the exception of these noble avenues, the streets of Peking, like those of all other Chinese cities, and like those also of the old cities of the European continent, are dark, dismal, narrow passages, where light and health are equally forbidden to enter. If any accession to the lonely character of these alleys were required, the style of national domestic architecture would very amply afford it. With apparent inhospitality, the gentry, who dwell generally in the cross or private streets, turn the backs of their palaces to the highway; a long blank wall, with a gate of entrance, never left open for a moment, forming the continuous line of building on either side. Sufficient commotion, and bustle, and business, however, eternally present themselves in the four grand avenues of the metropolis. At their intersection stand a number of Pai-loo, or triumphal records, raised to remind the public of some great legislator, or hero, or benefactor, whose memory is deserving of lasting respect.

Each of the high streets is lined on either side with shops and warehouses, places of entertainment, specimens of the particular merchandise sold in each establishment being exhibited in front of the houses. Above the low projecting eaves, are seen banners waving from a staff, or boards secured to a tall pillar, inscribed, in letters of gold on grounds of green or vermilion, with the name of the ware, and the established reputation of the

* As in Beaumaris Castle, North Wales.

vender. To enhance this record, and attract attention, each motto is generally discovered through the flappings and flauntings of streamers, and flags, and ribbons of the most gaudy colouring, and most profuse employment. The variety of articles offered for sale is naturally infinite, and the singular character of Chinese manufactures gives to European visitors the idea of a fancy-fair, rather than that of an established commercial emporium: the gables, sides, door-posts, and roofs of the houses, are adorned with devices in azure and gold, and the most gay and gairish-looking articles are presented for sale. Amidst the bijouterie that glitters in their stalls, are ready-made coffins; these melancholy mementos of human vanity, are of disproportioned magnitude, and disgustingly adorned with painting and with gold.

But the trade of the Four-ways is not monopolized by the owners of the handsome bazaars that enclose them; itinerant traders, and their moveable workshops, dividing the profits with the wealthier citizens. The continuous hum which rings in the *Tchhanyngan-kiai*, or "street of perpetual repose," so named, most probably by antiphrasis, because there never is repose there, evidences the energies of its industrious occupants, for "so work the honey-bees;" and the recollection of the scene can never be obliterated from the traveller's memory. The whole central causeway is a dense moving mass, composed of operatives in every department of active life—tinkers, cobblers, blacksmiths, barbers, occupy their locomotive shops—booths and tents are erected on the kerb of the footway for the sale of tea, fruit, rice, and vegetables, so that little space remains for passengers, when the accommodation which the specimen-goods before each shop, and the temporary stalls require, is subducted. In the midway are seen, "in most dense array," public officers, with their retinues bearing umbrellas, lanterns, flags, and numerous insignia of rank and station; coffins, attended by mourners clad in white; brides, conveyed in palanquins of glittering decorations—the cries of sorrow that escape from one procession being occasionally drowned by the shouts of exultation and peals of music that ascend from the other. Mixed with these are troops of dromedaries laden with coals from the *Western Mountains*, wheelbarrows and hand-carts, and, an immense concourse literally struggling for liberty to go in pursuit of either their way or their wants. The confused noise arising from the cries of various venders, and wrangling of purchasers, is occasionally exceeded by a strange twang not unlike the jarring tones of a cracked jew's-harp; this successful attraction of notice is merely the barber's signal for custom, which he makes with his tweezers.

There is yet another class of claimants on public patronage plying their respective, although not respectable, callings, with as much zeal, and even more success, than the honest merchant in his warehouse. In this fraternity are included conjurers, jugglers, peddlers, fortune-tellers, quack-doctors, mountebanks, actors, and musicians. The whole tumultuous assemblage not unfrequently receives an onward impulse, which must inevitably occasion inconvenience, if not injury, to many of its members:—whenever a mandarin or great officer of state has occasion to pass along this very public thoroughfare, a company of Tartar cavalry is despatched to clear the way before him; and these remorseless satellites, armed with heavy whips, perform their duty with a fidelity of the most

reprehensible description. The situation of those whose nerves are sensitive, whose strength is unequal to continuous pressure, must be painfully alarming; and so much is an occurrence of this sort dreaded, that Chinese females never venture into the busy throng of the four high streets, nor indeed Tartar women, unless mounted on horseback. As the causeway is not paved, the dust in summer is intolerable, and the mud in winter oppressive; to these annoyances is to be added one affording grave accusation against the civic authorities—the want of drainage, or sewers of any kind. Exclusive of the more serious consideration of health, the nuisance that is experienced by every passenger is disgraceful to Chinese national character; nor can the constant employment of perfumes, scented woods, pastiles, odoriferous tapers, and aromatics of many sorts, as correctives, be accepted in palliation of such defective institutions.

And it is along this crowded, noisy, dusty way, that the citizen of Peking conducts the traveller whom he desires to admire the civilization of his capital; and it was amidst this moving mob of mountebanks that the authorities thought proper to lead our most memorable embassy at the court of Peking, to the great western gate, through which also lies the principal route to the imperial palace of Yuen-min-yuen.

THE GROTTO OF CAMOENS, MACAO.

"He was in sooth a genuine bard;
His was no faint, fictitious flame.
Like his, my love, be thy reward,
But not thy hapless fate the same."

BYRON—*Stanzas, with the Poems of Camöens.*

AMONGST the many interesting memorials in the vicinity of Macao, is the cave or grotto of Camöens, the most celebrated poet of the Portuguese. It is a rudely-constructed temple, standing on the brink of a precipice, and commanding a most glorious prospect over the peninsula, and the sea that embraces it, and the mountains that rise rapidly on the opposite side of the roadstead. Visitors are led to the pleasure-grounds of a private seat, "the Casa," with no inconsiderable degree of vanity, and thence to the little pavilion on the rock, where a bust of the poet is preserved. Should they, by any accident of education or defect of memory, be unacquainted at the moment with the chief labours of the poet, they are exultingly informed that "here Camöens wrote the greater portion of his Lusiad."*

Louis de Camöens is an illustration of those great men whose merit was first apparent in after-times, while their own age abandoned them to want; one of those whose

* Lord Clarendon wrote much of his History in an alcove in the grounds of York House at Twickenham.

Drawn by W. Alexander

Engraved by W. Evans Jr.

The Grotto of Camoens : Macao

tomb was honoured with the laurel-wreath that should have adorned his temples. The son of a ship-captain, and born at Lisbon about the year 1524, he was placed at the college of Coimbra; from which he returned, after passing the required time, to his native city. Here he fell passionately in love with a lady of the palace, Catherine d'Attayde, and was banished to Santarem, as the result of a dispute in which his luckless attachment had involved him. Strong passions are frequently found united with eminent talents; and the ardent lover of Lisbon, was now the delightful poet of Santarem. It was here that he poured forth his spirit of poetry, that he bewailed the pangs of broken hopes, in numbers which are compared to the lyrics of Dante, Petrarch, Ariosto, and Tasso; and, inspired with the most noble sense of patriotism, that he attuned his harp to lays more mournful—the wrongs of his country. Despair preying on a mind so sensitive, he now became a soldier, and serving in the expedition which the Portuguese sent against Morocco, he composed poetry in the midst of battles. Danger kindled genius—genius animated courage. An arrow having deprived him of his right eye at the siege of Ceuta, he hoped that his wounds would receive a recompense which was denied to his talents; but in this expectation also he was deceived, owing solely to the machinations of envy. Filled with indignation at this studied neglect, he embarked for India in the year 1553, and landed at Goa, near to the spot where his father perished by shipwreck only three years after. At first he was incited to deeds of glory by the example of his countrymen in India, and exercised his powerful imagination in celebrating their praise in a lengthened epic poem. The vivacity of the poet and the patriot's mind, however, is not without difficulty restrained by that moderation which a state of dependence exacts; and Camöens, disgusted with many acts of cruelty and perfidy in the government of India, wrote a satire upon the authors, which caused his banishment to the settlement of Macao. His appointment of judge at this place was but an honourable name for exile; and here he had, during several years, no other society than that of nature, which poured around him in abundance all the charms of the East.

Leisure was found at length for the imbodiment of his great conceptions, and, selecting Vasco de Gama's Indian expedition as the subject, Camöens devoted the palmy years of his life to the composition of the "Lusiad." The most celebrated passages in this immortal performance, are the episodes of Inez de Castro, and the appearance of Adamastre, who, by means of his power over the storms, endeavours to stop Gama when he is about to double the Cape of Good Hope. The poet is hardly responsible for the mixture of Christianity with mythological fable of which he has been guilty, for such was the prevailing taste of the times. To this taste also is to be attributed that imitation of the works of classical antiquity, which is employed in conjunction with the splendour of poetic description, so bright, so completely original, as to cause regret that fashion should have moulded the features of his genius in any respect. The versification of the Lusiad is so charming and harmonious, that not only the minds of the cultivated, but of the common people, in Portugal, are enraptured by its magic, and learn by heart, and sing favourite stanzas from it. Genuine patriotism pervades every line of this great poem, and the national glory of the Portuguese is emblazoned in every form, in all the colours which

invention was capable of lending. It is for these reasons that the poetry of Camöens must ever be read with enthusiasm by his own countrymen, and remembered with all the tenacity of which memory is capable.

And now, when youth had shed its bloom, and even the vigour of manhood was beginning to decay, for the first time envy suspended its malignant operation, and the poet and patriot, of whom Portugal was yet to boast, was recalled from

> "His root-built cave, by far-extended rocks
> Around embosomed, where they soothed his soul."

Sailing for Europe, the destiny of Camöens followed him, and at the mouth of the river Mechon, in Cochin-China, he suffered shipwreck, saving himself from his brave father's fate, by swimming to the shore. The only treasure which he reserved from the wreck was the MS. of his poem; this he held above his head with one hand, buffeting the billows with the other, as Julius Cæsar did, when he swam with his inestimable Commentaries from Alexandria to his galley that was lying in the harbour. Reaching Goa after this narrow escape from a watery grave, new griefs awaited him: and here he encountered renewed persecutions, being imprisoned for debt, and only released on the responsibility of his friends, who felt for the agonies he had endured by an exile so lengthened and unmerited. At the moment when he experienced the refreshment of liberty, he was encouraged by the patronage of royalty; the youthful monarch, Sebastian, manifesting an admiration of his poems, and taking an interest in the poet. An expedition against the Moors in Africa being about to sail, the king, who conducted it in person, desired the Lusiad to be dedicated to himself; and, feeling more sensibly than others had done, the genius and adventurous spirit of the writer, carried him along with him to the field of glory. Sebastian indeed attained his object, falling gloriously in the battle before the city of Alcaçar, in 1578; but Camöens, in losing his prince, lost every thing: for, with his death, the royal family, and the real independence of Portugal, were extinct. Returning to his native country, friendless, impoverished, envied, he saw that every source of supply was dried up, every avenue of succour closed, every ray of hope extinguished—and for ever. A prey to poverty and suffering, a slave alone remained faithful to him in his misfortunes; and this humble friend actually supported his master by alms which he begged in the public streets. In this situation he yet wrote lyric poems, some of which contain the most moving complaints of the neglect of literary worth, and the ingratitude of mankind to public benefactors. Unwilling to survive his royal patron, and his Indian slave being no longer able to provide for him the necessaries of existence, or relieve his infirmities, he obtained admission into the chief hospital of Lisbon; and there, this great ornament of his country—this honour of Portuguese and of European literature—miserably expired in the sixty-second year of his age; just one year after the last Sebastian had passed away from the world. Fifteen years afterwards, a splendid monument was erected to his memory; and his works have since been translated into every European language.

The Cataract of Ahsh ...

THE CATARACT OF SHIH-TAN.

PROVINCE OF KIANG-NAN.

He glorieth in his might alone,
A strong existence hurrying on
In conscious joy of power and speed,
And with the great sun doth he play
At rainbows with his living spray. RHAIADR DÛ.

THE western parts of Kiang-nan, bordering upon the inland province of Hou-quang, are mountainous, arid, and sterile. Fruitful in rivers, their waters are with difficulty approached, not only from the ruggedness of their rocky beds, but the great depths also to which these have been worn by the eternal action of the falling volume. Granite is the predominating rock in the most elevated places, but a species of slate-stone, hard, and of an irregular fracture, forms the channels of the mountain-torrents, assuming, in every instance, forms the most bold and picturesque. At an elevation of some 1,500 feet above the level of the sea, the Tay-ho, a chief tributary of the lower Yang-tse-keang, receiving the drainage of many hundreds of square miles, in a country whose climate is particularly humid, its whole accumulation falls over the brow of Shih-tan into a spacious basin of slate-rock, presenting, in the rainy season, an object of beauty, majesty, and interest. Superstition, the companion and the badge of ignorance, has appropriated these sublime localities to the occupation of sorcerers, witches, magicians, evil demons, or, at all events, to beings supposed to be possessed of supernatural powers, which they exhibit by the use of spells, cabalistic terms, charms, characters, images, amulets, ligatures, philters, and incantations.

At the foot of the mountain-pass, which is much frequented by travellers between the two adjacent provinces, a toll-house is erected, where each borderer is required to drop his contribution to the spirit of the hills and the torrents, the principal produce of which is believed to be the performance of certain propitiatory rites, by the resident bonzes, for his safe passage, especially by the seven cataracts of Shih-tan. As the ascent is aided by stairs cut in the compact schistus, a firm step is all that is required to accomplish the journey; but, where real dangers are absent, credulity supplies those that are imaginary. In the cooler seasons, numbers of borderers cross these hills, and brave the terrors of these haunted glens; while they carry, suspended from their shoulders, various articles of produce and barter, from their respective homes. More wealthy persons are conveyed in a litter, or a comfortable sedan-chair, to the highest pinnacles and up the steepest ascents, whether for the purposes of business, or from superstitious motives.

In this picturesque locality, and amidst the shattered crags that hang over the seven cataracts, grows the Tong-choo, and also a species of Rhus, from the seeds of which an oil is expressed, used in the composition of a valuable varnish. Here also the tea-plant grows wild; and pines, both dwarf and lofty, adorn the cliffs on every side. The transfer of rice, the preparation of oil, or of varnish, the felling of pine-timber, constitute so many sources of occupation to the mountaineers; but they have another origin of trade, little less profitable, in the existence of a charmed grotto immediately above the greatest of the cascades. Ta-Vang, a Chinese saint of royal birth, commiserating the lot of lunatics, devoted himself to the service of Fo, on condition that that most absurdly-conceived power would promise to spare men's intellects in future. Retiring to the seven falls, sometimes called the seven cups of Shih-tan, he there passed his declining years in solitude and supplication. His grotto or couch, in the dark grey rock, is now visited by pilgrims, and numbers of lunatics, brought hither by their relatives, are laid on Ta-Vang's bed, which they believe to be instrumental in restoring the phrenzied to their senses. The deliberate reader may doubt, perhaps, whether the afflicted patient or his credulous attendant be the more insane; but, whichever way he decides, let him not ascribe to the ignorant Chinaman alone all such absurd practices. In a closet at the church of Poictiers, in France, the bed of St. Hilary is preserved, and here lunatics are constantly laid to sleep, in the expectation that its miraculous efficacy will restore them to perfect sanity.

GARDENS OF THE IMPERIAL PALACE, PEKING.

Fatigued with form's oppressive laws,
When Taou-Kwang avoids the great;
When cloy'd with merited applause,
He seeks the rural calm retreat:
Does he not praise each mossy cell,
And feel the truth these numbers tell?

RURAL ELEGANCE.

THERE are two distinct cities within the walls of Peking, one occupied by Chinese, the other by Tartars exclusively. In the latter of these are the chief public offices, several sacred institutes, colleges, halls, and, lastly, in the very centre of this labyrinth, the imperial palace and gardens. Three spacious gates pierce the imperial wall, opening communication with the external or Chinese city, which is also fenced and fortified; and an inner enclosure, called "the prohibited wall," surrounds an area of about two square miles, devoted entirely to the imperial household, and only entered by his majesty's retinue or his visitors. The mural defences of the palace are built of bright red varnished bricks, covered with shining yellow tiles, whence they are also styled "The Yellow Wall," and are upwards of twenty feet in height.

The inner surface of the enclosure is varied by the construction of artificial mountains, the excavation of lakes with little islands floating on their tranquil bosoms, and running rivulets, interrupted occasionally by picturesque cataracts; summer-houses and pavilions adorn the margin of the waters, and impart an interest to the numerous islands; and the grouping of fanciful edifices, with clusters of trees, and masses of rock-work, necessarily produce a most agreeable illusion with respect to both distance and magnitude. One great reservoir, or lake, supplies the minor basins within the gardens, and its surface is constantly animated by the arrival and departure of pleasure-junks and barges belonging to the attendants and retainers of the palace.

Pleasure appears to reign supremely in these fairy lands, and, were judgment to be given by the eye alone, that siren would be successful. But inquiry will soon correct the hasty conclusion, by discovering the melancholy admixture of sorrow that is infused into all human histories. The double walls, that prohibit surprise, are not unnecessary, nor has the imperial throne been always "a bed of roses." There is a perilous uncertainty attendant upon making rice the national food; and so frequently is this consequence experienced, that the emperor's palace would not be safe from the violence of the hungry, in those days of famine that periodically visit his dominions. The markets of Peking are frequently plundered in the most daring manner, and all the courage of the emperor's tiger-hearted myrmidons is requisite to protect the Tartarian city from assault. Nor are these the only dangers to which the imperial person is exposed. Though the succession to the throne depends on the arbitrary nomination of the reigning prince, this arrangement does not always prevent usurpations. An instance of this occurred in the succession of Yoong-ching to his father Kang-he. The son nominated by the dying emperor was his fourth, but that prince being in Tartary at the period of the emperor's somewhat sudden demise, Yoong-ching, who was a privileged wâng, entered the palace, and seized the billet of his brother's nomination. Before the number four, which he there found, he boldly set down the sign of ten, and in that way made it appear that he, the fourteenth son, was the prince actually nominated. Seizing the sceptre, he ordered his brother to be arrested and imprisoned, in a building which is yet standing, about four miles north of Peking, and there he detained him till death closed his melancholy story,

In the year 1813, and on the 18th of October, a formidable body of conspirators attacked the palace, during the emperor's absence at the thermal springs of Je-ho, but being gallantly resisted by the present emperor, second son of the reigning monarch, the revolt was crushed without further injury; and it is to this act of bravery, most probably, Taou-kwang's nomination to the throne of his royal parent is to be attributed. On the summit of the loftiest eminence in the accompanying illustration, stands a monument of singular structure, but of still more singular history; it was the last scene of the existence of that race of emperors who had beautified the whole of these enchanting grounds, and raised so many gorgeous buildings amidst their scenery. A man whom fortune seemed to favour, as if destined to become the head of a new dynasty in China, availed himself of the weakness and the luxury of the court; and of that indolence which, more

than even luxury, had brought the former dynasties to ruin ; with an army of Chinese, first collected under the hope of bringing about better times, and kept together afterwards by the tempting bait of plunder, he marched to the gates of Peking. The ill-fated monarch, too slightly supported, and possessed of too little energy to repel, but with sentiments too elevated to endure submission to an enemy who had been his subject, yet determined to save his offspring from the danger of dishonour, stabbed his only daughter, and then terminated his own life with a fatal noose. Here were two iniquitous murders committed, by a man, who had not the bravery to die in battle, nor the moral courage to survive adversity.

CAP-VENDER'S SHOP, CANTON.

Your bonnet to it's right use,—
'Tis for the head.

HAMLET.

A CAP-VENDER'S establishment is not unfrequently a scene of gossiping,—a fashionable lounge, a rendezvous of those whose badge is idleness. Open in front, it is decorated with lanterns, and emblems of trade, and inscriptions, the latter setting forth the integrity of the long line of occupants, the quality of goods exclusively issued from that store, the reasonable charges uniformly made, and the total impossibility of trusting to the honour of humanity under certain circumstances. All these sentiments are expressed in characters of gold, on tablets suspended at the side of the open casement. A little railing, partly for protection, but chiefly for ornament and architectural finish, runs along the external edge of the counter, and within it are stands supporting specimen or pattern caps, a practice adopted with ingenuity and taste by the hat and bonnet venders in London and in Paris. Entrance to the shop is often interrupted by a begging bonzee, in a humiliating posture, endeavouring to attract attention by the gentle humming of a familiar hymn, accompanied with the more annoying tap of a small plectrum upon a piece of hollowed wood, in shape resembling a pear.

As the illustration represents a well-known and respectable store in Canton, the style of decoration, attendance, and fitting-up, may be taken as a sample of its class. The goods manufactured and sold here are intended for the wealthy part of the community only, of whom the cap appears to be a special prerogative. Neither Greeks nor Romans wore any covering on the head in the heroic ages of their histories ; hence all ancient statues appear either bareheaded, or sometimes with a victor's wreath: it was at later periods that caps of various kinds, and military helmets, were introduced. It seems tolerably certain, that the Chinese, not many centuries back, went with the head unprotected against either sun or rain, employing, occasionally, the skirt of the robes as a substitute. Indeed, their antique *chevelure* afforded them most ample protection against the

Drawn by T. Allom

Engraved by H. Adlard

Close of the Attack on Chapoo. – the Suburbs on fire

Prise de Faubourg de Chapoo. incendie des faubourgs

inclemency of the season, and to an economic people possessed an additional recommendation. The preservation of this most useful gift of nature became the subject of a sanguinary civil war, in which Tartar tactics triumphed, and Tartar tyranny used its triumph so ignobly, that the conquered were compelled to shave the head in future, reserving only one lengthened lock, depending from the crown,—the badge of their subjection.

Should the season prove intensely sultry, the tapering queue alone adorns the aristocrat's head; in less warm weather a skull-cap of padded silk is worn; and in still colder, a cap made of the thinnest rattan, slightly woven, having the edge turned up all round. These different descriptions are adapted to summer and winter, to home and out-of-door use. The summer cap most generally worn is a hollow upright cone of bamboo filaments, the apex of which is terminated by a red, blue, white, or gilded ball, or by an opaque button, according to the rank of the wearer. A large lock of red hair, taken from the abdomen of the water-ox, flows from the insertion of the button into the apex; and sometimes a beautiful agate, a lapis lazuli, or gem called yû, sparkles in the frontal border. In winter, the cone is exchanged for a covering of more solid manufacture and more appropriate shape. It is the cap with the turned-up edge. The rattan is more firmly woven in this than in the summer caps, but the ornaments, the button of distinction, and the tuft of hair, are the same as before. At this season, too, especially in the northern provinces, the skull-cap is adopted much within doors, and the bamboo pileum without. Almost all the social habits of this ancient people are regulated by imperial decrees, issued arbitrarily at various epochs, and amongst them are rules for the proper, rational, and becoming decoration of the person. These laws enjoin the exchange of the summer for the winter head-dress, and *vice versâ;* and a broad hint is given to society by the example of the chief mandarin, or magistrate, of every district, as well as by an announcement in the imperial gazette, that the period has arrived when this part of the national costume *must* undergo the legal change.

CLOSE OF THE ATTACK ON CHAPOO.

"Hark the fierce music on the wind, the atabal, the gong,
The stern avenger is at hand,—he has not tarried long."

Chapoo, on the Gulf of Hang-chow, owes all its commercial importance to the exclusive trade which it enjoys with Japan, monopolized by six imperial junks. The harbour is situated at the northern boundary of Chekeang province, and, as the sea is rapidly receding all along that coast, not only is approach dangerous to mariners, but the trade, most probably, will soon be transferred to Shang-hai, one of the free-ports of the empire. With the exception of the picturesque hills that rise immediately over the city and suburbs of Chapoo, the surface, for many miles in every direction, is low, flat,

and intersected by canals, some of which extend to the great city of Hangchow. Although the rise of tide at Shang-hai, only three days' sail, is not more than eight feet, yet at Chapoo it exceeds four-and-twenty, so that, at high-water, the harbour may be entered by vessels of large burden.

The city is spacious, walled, with suburbs equal in extent to the *enceinte* itself. The immediate vicinity is highly cultivated, thickly peopled, adorned with mandarins' villas, pagodas, temples, pailoos, and halls of ancestors. The scenery amidst the adjacent hills has long received the unlimited admiration of travellers, and not unfrequently the emperor himself condescends to visit this garden of his wide dominions, this pride of China, and pass some months at a time in the enjoyment of its beauties. Residence here, however, is not either safe or desirable at all seasons, ophthalmia prevailing to a great extent, whenever there occurs a continuance of dry and sultry weather.

It was on the 17th of May, in the year 1842, that a British fleet, under the command of Vice-Admiral Sir William Parker, arrived before the city of Chapoo; and, on the following morning, Sir Hugh Gough succeeded in landing a force of 13,00 men on a sandy beach, two miles east of the city, without the least opposition from the Chinese. With childish precaution, the enemy had assembled their entire force, 8,000 men, within the city, relying mainly on the strength of their fortifications, leaving the range of heights, a natural battery, and one that commanded their streets and the bay where the British lay, wholly unoccupied. While the British forces were ascending and forming on the hills, the ships of war opened upon the fortifications on shore, which were immediately silenced, and a brigade of 700 seamen landing, under cover of a heavy fire from the ships, drove the Chinese from their guns towards the city. Sir Hugh Gough was now in possession of the heights, from which the whole Chinese army was descried, defiling regularly through the streets, in full retreat. Their movements appeared to receive occasional acceleration from the fall of shells and grape amongst them, according as the howitzers and field-pieces came nearer and nearer; at length, Colonel Schoedde's escalading party getting completely over the wall, the rapid volleys of his musketry completed the confusion and route.

Three hundred Mantchou Tartars, feeling the degradation their arms sustained by the desertion of so large a force, took possession of a strong building in the middle of the city, resolved to hold it against every opposition. This little devoted band had wholly escaped the notice of the pursuing army, nor was their resolute conduct understood until they became the aggressors, by discharging a smart volley upon the rear of the Irish brigade. Some twenty of this corps turned to revenge the injury, but they were soon obliged to retire, several of their number being instantly shot down. A second party, however, soon succeeded, and boldly advancing to the entrance, received the murderous fire of the Tartars, by which Colonel Tomlinson and several of his men fell mortally wounded. British gallantry seemed to rise in proportion as danger increased, and the death of their brave companions, the undaunted courage of the enemy, only nerved the arms and steeled the swords of Colonel Mountain and his brave party. Assaulting this "Hougoumont" of the day with all their national heroism, they were yet

Drawn by T. Allom.

Engraved by A. & E. Fox

An Itinerant Barber

Barbier ambulant

unable to propitiate the fortune of war, and after the Colonel and his two lieutenants had been severely wounded, the position was again abandoned. What manly daring could effect had now been accomplished by these brave Tartar soldiers, as well as by their equally gallant enemies; but military skill, scientific adjuments, and superior discipline, being at length called in, their fate was sealed. Colonel Knowles now came up with the shells and rockets, and in a few minutes the little fortress was in flames, its luckless defenders were all either shot or bayoneted, with the exception of about twenty, who were spared to grace the triumph of British military prowess.

A sort of wild despair took possession of the whole population of Chapoo, upon the sudden discovery of our infinite superiority in the art of war. The men, including 6,500 regular troops and 1,700 Tartars, abandoned the city; the women, ignorant of the English character, and equally horror-struck at the flight of their cowardly husbands, having destroyed their children, committed self-immolation, and numbers were found suspended from the ceilings of their once happy homes. Had our operations been a little more rapid, it is possible that many of those miserable events might have been prevented, for if the citizens but stayed to witness the generosity with which our brave army exercised their power, indignation would thenceforth have pointed at the real authors of these miseries—the calumniators of British national character. Amongst the spoils of Chapoo were ninety pieces of ordnance, jingalls, matchlocks, bows, and gunpowder. The loss on the part of the Chinese was estimated at 1,500 men, on ours it is known not to have exceeded nine men killed, and fifty wounded.

AN ITINERANT BARBER.

"I' the long queue and tonsure bald we trace
The Tartar triumph—the Chinese disgrace."

CONQUEST OF CATHAY.

THE ancient Chinese wore the hair long, a practice the aborigines of most countries are observed to follow, and only discontinued it upon compulsion. While they were permitted by their Tartar conquerors to retain their religion and laws, they were obliged, as a badge of servitude, to shave the head, with the exception of a single tuft upon the crown, that renders baldness visible. Time has softened the sentiments of sorrow that accompanied this humiliating mandate, and the adoption of the custom by all classes in the empire has at length obliterated the painful recollection of its origin. And now, the universality of the habit has created a necessity for a very numerous corps of barbers, who are all itinerant, and placed under very strict surveillance, a severe penalty being attached to practising the art without a regular license from the magistrates.

Not only the head but the whole of the face is to be passed under the razor, so that no Chinaman can perform this indispensable ceremony for himself,—hence an additional necessity for an enlarged number of professional operators. In Canton, alone, upwards of 7,000 barbers are constantly perambulating the public streets, indicating their *locus* and their leisure by twanging a pair of long iron tweezers. Across the barber's shoulders lies a long bamboo lath, from one extremity of which is suspended a small chest of drawers, containing razors, brushes, and shampooing instruments, made of white copper. This piece of furniture serves as a seat for customers, and its counterpoise, which is hung from the other end of the shoulder-lath, consists of a water-vessel, basin, and charcoal-furnace, enclosed in a case. No beards being allowed to grow, no moustache permitted to remain before the age of forty, nor a single hair suffered to wander over any part of the face, the attendance of a barber is lastingly requisite, and considerable dexterity indispensable; and the adroitness which they display in shaving the head, eradicating straggling hairs, and giving a clean and spruce *ensemble*, is almost an object of curiosity. A Chinese razor is clumsy in appearance, but convenient in operation, and whenever the edge fails, it is restored by friction on an iron plate.

But, shaving is a less scientific part of a barber's vocation than shampooing, a custom practised in many eastern countries; and the instruments provided for this extraordinary mode of quickening the circulation of the blood, are not only numerous but delicately formed. The candidate being seated on a large chair, the operator beats rapidly with both hands upon all parts of his body. The arms and legs are next stretched, and with sudden jerks that give the idea of dislocation. Sometimes the patient is pulled by one arm, his head being pushed in the opposite direction, the finger joints cracked, and the quick beating repeated, the operator at intervals philipping with his fingers. Instruments are now employed; the application of a brush, resembling the globular flower of the acacia, succeeds to that of the ear-spoon, a thin slip of horn, and lastly come the tweezers and the syringe. Nor does the extreme delicacy of the eye save it from the invasion of these professors of luxury. Several small instruments are applied to this tender organ, without injury, probably with advantage. The eye-pencil consists of a pellet of coral attached to a slip of horn; this is thrust under the eyelids, and turned about with rapidity, producing, of course, a copious flood of tears. Shampooing, the ceremony of which lasts half an hour, and for which a penny is the usual compensation, is closed by paring the nails of both toes and fingers. The Tartar proclamation prohibiting the wearing of long hair, is never extended to the house of mourning; and when a family is visited by the king of terrors, their feelings are so far respected, that they may violate this despotic edict, and allow their locks to grow.

Drawn by T. Allom

Engraved by S. Fisher

Scene on the Suburbs of Fung hau

Vue dans les faubourgs de Fung hau

SCENE IN THE SUBURBS OF TING-HAE.

"Here may be seen, in bloodless pomp array'd,
The pasteboard triumph and the cavalcade:
By sports like these are all their cares beguil'd
The sports of children satisfy the child."

GOLDSMITH.

No regular day of rest and thanksgiving being appointed by Chinese lawgivers, the people are more liable to transgress the limits of propriety in seizing on occasions for mirth and festivity. And it is from this cause especially, that they are found to convert very many of life's usual occurrences, into pretexts for merry-meetings; but no rejoicing can be complete, unaccompanied by a systematic procession, in which each person is assigned an active part; jokes, in China, having no point unless they are practical. Ting-hae, a populous, ancient, and commercial city, abounds in characters ever ready to participate in some feat of activity, some public display, or some pseudo-religious ceremony; and the scenery of the locality, abounding in hill and dale, wood and water, wild and cultivated districts, traces of early occupation, monuments of illustrious persons, and lofty temples to the idols of the land, gives to each festal pomp a character eminently dramatic. At the great pailoo, in the suburbs of Ting-hae, where a flat bridge spans a creek margined with sedge, and rushes, and flags, the landscape is peculiarly pleasing, and the spot is chosen as a theatre of mirth by parties from the city. An endless variety of festivals and processions gives occasion for numerous visits to these romantic passes, and the joyous dispositions of the Chinese render such pageants in the highest degree extravagant. Like the populace of ancient Athens, Rome, and Egypt, they connect the pretexts of their chiefest processions with notions of religion, or philosophy; but, when these are tolerably exhausted, innumerable others, of a confessedly profane description, are employed. Considering that all delights consist in material intercourse, the Chinaman concludes that his gods require offerings of food, displays of mirth, sounds of music, and everything that ministers to the pleasure of the senses; and under this belief it is that he suspends images across the street, decorates his house-front with lanterns, makes offerings of incense and fruits, and strikes his head with painful violence against the temple-floor.

Performers in a festivity are generally assembled in a booth or temporary erection; where viands of various kind, fruit, pastry, and other delicacies, are spread in profusion, while prayers are offered, bells sounded, and flutes blown, with a determination that measures the zeal of the performer. The gods frequently manifesting indifference to the banquet, the votaries proceed to divide the dainties, some demolishing their portions, while others cast theirs amongst the noisy and mirth-loving crowd. Sanctity would appear to form no share in the ceremony: merriment, pleasantry, fun, in its

fullest sense, being the end and aim of every one's exertions. A bonfire of paper, or of other easily-ignited matter, lighted without the building, is the signal for clearing the temple, and for forming into a procession in which each has some particular duty allotted to him. An advance-company furnished with gongs precede every show of this description, and make the very welkin ring with redoubled blows of their muffled *plectra*. Next come the bannermen, bearing flags adorned with religious, military, or appropriate devices, followed by a multitude of flute-players and drummers: the principal part of the sport consisting in noise. Some treasure, some ark, some palpable object, must necessarily be carried in procession, to which, as to the chief character in a royal cortège, particular respect is paid, and each in turn is ambitious of succeeding to its support and carriage. Whatever be the character or object of such demonstrations, their arrangements undeviatingly resemble each other. Burnt-offerings—presents to be submitted in a hall of ancestors—a bride going to her new home—a corpse proceeding to its last one,—are each in turn the burdens of procession-men; and the feelings experienced upon those occasions are so much alike, that spectators are unable to conjecture their precise objects from the demeanour of the attendants.

An English gentleman rose one morning in Macao, at an early hour, to bid farewell to an old friend who had resided in China for many years. On his way he encountered a procession, preceded by a band of music. It occurred to him that it was a wedding, and that by pushing aside the curtain of the sedan, he might get a sight of the bride. But as soon as he raised the silk, he discovered that it was his old friend, whom the Chinese were thus honouring at his departure from their land for ever.

OPIUM-SMOKERS.

Ah! then, methought, my unseal'd eyes
With wonderment and sweet surprise,
First op'd upon a scene so fair,
That *ecstasy* alone could share.

J. S. H.

The rapidity with which the crime of opium-smoking has spread over the empire, may be collected from the statement, that in 1821 only four thousand chests were in use, while upwards of twenty thousand were required, to satisfy the appetite for this narcotic drug, in the year 1832. Its deleterious and debasing effects were early known to the imperial government, and every means that benevolence could suggest, duly exercised to prevent its importation. Upwards of forty years ago, the governor of Canton threatened, supplicated, the rejection of this dangerous import; and finding moral sentiments ineffectual, artfully pointed at the monetary consideration: "Thus it is," says his proclamation "that foreigners, by means of a vile and poisonous substance, *derive from this empire the most solid profits and advantages;* but that our

China Opium Smoker

countrymen should blindly pursue this destructive and ensnaring vice, even till death is the consequence, without being undeceived, is indeed a fact odious and deplorable in the highest degree." Yet this very governor was himself a notorious opium-smoker.

Increase of duty, threats of punishment, and obviously ruinous effects upon the human frame, were still unable to resist the passion, the mania for opium, that in a few years absorbed the whole people of China: and to such an extent had the contraband and illegitimate trade in this noxious drug proceeded, that when war was recently declared against England by the Celestial Empire, the imports of opium exceeded the exports of tea by three millions of dollars' value annually, which balance of trade in our favour was paid in silver.

The public censor, whose power had proved so disproportionate to the magnitude of the offence, now declared that the buyer and seller of opium should be punished with one hundred blows, and be pilloried for two months; and whoever should refuse to declare the name of the vendor was judged an accomplice, and sentenced to a hundred blows, and three years' exile. The severity of these regulations defeated their object; for, henceforth, few could be found so heartless as to expose his neighbour to the cangue, the bastinado, and banishment, for the sale of a few pounds of opium. This result is much to be deplored; for now the spendthrift, gambler, drunkard, and votary of vice in all her deformed aspects, drop into the opium-smokers, and make that detestable drug chiefly chargeable with all the crime and guilt of the Chinese. Opium may, in particular instances, inflict only one additional spot on a reputation deeply stained; but in how many has not the fascination lured victims to the sin, who might otherwise have escaped the ruin!

It will probably be a melancholy satisfaction to Christian England to be assured, by competent and credible authorities, that the accompanying illustration does not exaggerate the deplorable spectacle exhibited by the interior of a smoking-house, into which the initiated alone are admitted. Lord Jocelyn, who accompanied a late mission to China, gives the following painful description of a smoking-house at Sincapore.

"One of the objects at this place that I had the curiosity to visit, was the opium-smoker in his *heaven;* and certainly it is a most fearful sight, although, perhaps, not so degrading to the eye as the drunkard from spirits, lowered to the level of the brute and wallowing in his filth. The idiot-smile and death-like stupor of the opium debauchee has something far more awful to the gaze than the bestiality of the latter. Pity, if possible, takes the place of other feelings, as we watch the faded cheek and haggard look of the being abandoned to the power of the drug: whilst disgust is uppermost at the sight of the human creature levelled to the beast by intoxication.

"One of the streets in the centre of the town is wholly devoted to shops for the sale of this poison: and here in the evening may be seen, after the labours of the day are over, crowds of Chinese, who seek these places to satisfy their depraved appetites.

"The rooms where they sit and smoke are surrounded by wooden couches, with places for the head to rest upon, and generally a side-room is devoted to gambling. The pipe is a reed of about an inch in diameter, and the aperture in the bowl for the admission of the opium is not larger than a pin's head The drug is prepared with

some kind of incense, and a very small portion is sufficient to charge it, one or two whiffs being the utmost that can be inhaled from a single pipe; and the smoke is taken into the lungs, as from the hookah in India. On a beginner, one or two pipes will have an effect, but an old stager will continue smoking for hours. At the head of each couch is placed a small lamp, as fire must be applied to the drug during the process of inhaling; and from the difficulty of filling and properly lighting the pipe, there is generally a person who waits upon the smoker to perform the office. A few days of this fearful luxury, when taken to excess, will impart a pallid and haggard look to the features; and a few months, or even weeks, will change the strong and healthy man into little better than an idiot-skeleton. The pain they suffer when deprived of the drug, after long habit, no language can explain; and it is only to a certain degree under its influence, that their faculties are alive. In the hours devoted to their ruin, these infatuated people may he seen at nine o'clock in the evening in all the different stages. Some entering half-distracted, to feed the craving appetite they had been obliged to subdue during the day; others laughing and talking under the effects of a pipe; while the couches around are filled with their different occupants, who lie languid, with an idiot-smile upon their countenances, too completely under the influence of the drug, to regard passing events, and fast merging to the wished-for consummation. The last scene in this tragic play is generally a room in the rear of the building, a species of *morgue* or dead-house, where lie sheltered those who have passed into the *state of bliss* the opium-smoker madly secks—an emblem of the long sleep to which he is blindly hurrying."*

It may be asked, can no remedies be discovered for a vice so deplorable, a disease so corroding to the heart of the nation? Yes, let the Chinese abolish despotism, enlarge the liberty of the people—remove prohibitory duties, cultivate foreign commerce—establish philanthropic institutions—and receive the Gospel; then will the distinction between virtue and vice, truth and falsehood, honour and shame, be understood, and the duties of the public censor become less onerous and more valuable.

AMOY, FROM THE OUTER HARBOUR.

"Again their own shore rises on the view,
No more polluted with a hostile hue:
No sullen ship lies bristling o'er the foam,
A floating dungeon—all is hope and home."†

BYRON.

WHEN Du Halde dwelt amongst the Chinese, Amoy was much valued as a commercial position, and, had the empire enjoyed free institutions, the trade of Eastern China would unquestionably have centered in this picturesque locality. "Amoy is a famous port, hemmed in on one side by the islands, which are high, and shelter it from every

* Six Months with the Chinese Expedition, by Lord Jocelyn, &c. † *Vide* Vol. II., p. 69.

Amoy, from the Outer Anchorage

wind; it is also so spacious, that it can contain many thousands of vessels; and the sea there is so deep, that the largest ships may come up close to the shore, and ride there in perfect safety. You see there, at all times, a great number of Chinese junks, and about twenty years ago, you might see there many European vessels; now they come hither but seldom, and all the trade is removed to Canton. The emperor keeps six or seven thousand men there in garrison, under the command of a Chinese general. In entering the haven, you double a cape, or rock, which thus divides itself into two, almost as the Mingaret does in the port of Brest. The rock is visible, and rises several feet above the water. Three leagues thence, stands a little island, having a hole through which you see from one side to the other, and called, on this account, "the Bored Island." Between this port and Formosa, the islands of Pong-hou form a small archipelago, which are occupied by a Chinese garrison, and the mandarin who resides there has a constant eye upon vessels that trade between China and Formosa." When Mr. Gutzlaff visited this "famous port," so many years after, he found its natural features unaltered, and the prejudices of the people, or rather of the government, equally unchanged. The city, however, had outgrown the Jesuit's accurate description, having a circuit of sixteen miles, and containing upwards of 200,000 inhabitants. Numerous temples arose amidst the houses, and pagodas towered over the narrow ways. Wealth has accumulated here in the hands of a few, leaving poverty still to be the lot of many, and the opening of the port to foreign trade will necessarily unfold new avenues of prosperity to the inhabitants of the city and suburbs. Already, a fleet of 200 junks is actively engaged in the Formosa and Japan trade, and the province of Fokien derives its chief revenues from the duties collected in the port of Amoy.

It was to this sheltered, secure, and favourite harbour, that the British merchants directed their principal expeditions for the revival of trade with China; here the Delight ship anchored in 1685, the Hardwicke in 1744, the Lord Amherst in 1832; but all their efforts were frustrated by the jealousy and inhospitality of the Tartar rulers. Besides one large island, Ko-long-soo, that interrupts the winds and waves, and leaves a passage on either side into the retiring bay, several rocky islets grace the approach from sea towards the river; of these, Chea-soo, Sio-ta, and Toa-ta, are fortified. The granite heights that command the channel and the suburbs, are also dignified with military structures on their lofty pinnacles, but, so elevated above sea-level, and so insignificant in capacity and strength, that they are wholly useless as protective positions. These heights are much admired, even by those to whom they are long familiar; and, in the deep ravines that separate them, are seen magnificent temples to Fo, sumptuous private villas, and lofty and many-storied pagodas. When the British took possession of Amoy, and silenced all its batteries, the scenery of these hills excited the curiosity of our brave soldiers and sailors, and, in their wanderings among the crags, they discovered a number of stone jars, coated with a tenacious lute. On opening these vessels, they were found to contain perfect human skeletons, dislocated, each bone carefully packed, and numbered or marked with red paint. The discoverers have not guaranteed any solution of this singular problem,—nor does any probable one present itself, even after reflection.

A MARRIAGE PROCESSION

AT THE BLUE-CLOUD CREEK.

" So softly shines the beauteous bride
By love and conscious virtue led,
O'er her new mansion to preside,
And placid joys around her head.'

That peculiar reserve of the sexes towards each other, common to most Eastern countries, prevails with as much strictness in China in the present century as in the earliest period of recorded history. When the ages of seventeen and fourteen have been respectively reached by the intended parties to a marriage-contract, the father of the suitor originates the matrimonial project, and makes overtures for an union on grounds purely commercial. This infelicitous custom arises from the still more illiberal act of prohibiting all association between the lovers before marriage—a custom which strongly marks the inferiority of Pagan to Christian communities. If the practice be strictly observed, it is a cruel and slavish one; if connived at, it mixes up falsehood in a rite that should be one of the purest amongst men. In the higher, that is, richer classes, duplicity, artifice, and connivance are permitted, and "a match-maker," called usually "a go-between," is indispensable to the formation of every union. Once upon a time, "the man of the moon" was seen in a temple of worship, consulting the marriage-book of fate, by an enamoured suitor, and leaning over a green bag containing the red silken strings for binding the feet of man and wife. Addicted to fatalism like all his countrymen, the lover concluded that the stars should be consulted, and "a go-between" employed for the purpose of so doing, in his contemplated marriage. And this ceremony is religiously observed, and match-makers are so engaged professionally. To them belongs the duty of carrying those fond and secret communications, which young hearts burn to interchange; and it is their peculiar province to have the omens consulted—the flight of birds observed—the sticks of fate thrown—and the stars appealed to. It is to this latter mode of ascertaining the sincere foundation of a mutual affection, that Chaucer alludes, when he makes one of his most interesting heroines say—

" I followed aye my inclination
By virtue of my constellation."

When the stars are propitious, the astrologer is remunerated, and the match-maker is not neglected, especially when she appears at the residence of the young lady, to announce the agreeable tidings, and demand a written promise of marriage from her parents. Upon the signing of the contract, rich gifts are presented by the bridegroom, consisting of gold, silver, silk, sheep, wine and fruits, according to the wealth of the parties. From this moment the lovers may be considered as united; the youth now puts on a scarlet scarf, a joyous emblem, after which his father places formally on his head, first a bonnet of cloth, next a cap of leather, and lastly a mandarin's or nobleman's chaplet.

Drawn by J. Allom

Engraved by S. Bradshaw

Marriage Procession at the Blue cloud Creek Chin hoang foo

Ancient Marriage

Modern Mutang Ceremony

The lady also changes her costume: she braids her hair as matrons do, fastening it with a pin presented by her lover—her companions now shave her face, and perform other friendly offices for her; after which they sit and weep with her, until the day she bids farewell to her parental home.

On the day appointed by the astrologer, a procession, consisting of a variety of objects, and a vast multitude of performers, hired for the occasion, attends at the residence of the bride, to conduct her home with every demonstration of joy and congratulation: articles of household furniture, chairs of various forms, but all with straight backs, cushions, garments, lanterns, pavilions, and other valuables, are borne by the procession-men. These articles are supposed to be presents from the bridegroom to his bride, but being now a customary display, the whole may be hired from tradesmen whose chief business is to furnish forth all such pageants. Tall frames, resembling the laundress's horse, are borne aloft, from which depend sumptuous female dresses: these are followed by carved chests for containing them, then tables, stands for ornaments, jams and preserves, spirits and wine, fowl in cages, and hogs in penfolds. Geese, from their travelling in flocks together, at a particular season, guided by instinct, have long been considered in China as an emblem of fidelity and conjugal attachment. These animals, therefore, but generally of wood or tin, form a very principal symbol in a marriage procession. Noise being requisite to all entertainments, vociferation is not only tolerated, but invited; and while the bannermen, carrying flags inscribed with mottos, and decorated with the image of the four-footed dragon, exercise their lungs in swelling the joyous chorus, a number of performers on wind instruments and drums, completes the "concordant discord." The sedan-chair of the bride is always a piece of elaborate workmanship, covered with scarlet and gold, and calculated to impress the spectator with the idea that beauty and virtue in the softer sex are indeed much valued in the Chinese empire. Behind the bridal chair, or canopy, servants clad in scarlet liveries attend, followed by a number of sedans, in which the elderly ladies connected with the bridal family are conveyed.

The procession having halted before the gates of the bridegroom, a purifying fire, whose flame points to heaven, is kindled in the entrance of the vestibule, and over it the bride is carried by the matrons who attended her from her home. After the performance of this ceremony, she is conducted into an inner chamber, called the "hall of songs," where she partakes of a repast with her husband, for the first and last time of their lives, and then assists him in worshipping the matrimonial goose: on the table is placed "the wine of the decorated candle," from which the bridegroom having made four bows, drinks three times; and the bride, covering her face with one hand, with the other raising the goblet to her lips as if pledging her husband, completes the "excellent ceremony," the marriage covenant, by tasting the "cup of alliance." The day after the ceremony, the husband and wife attend some place of worship, and visit their parents and relations; the second day, they receive their young friends and former associates; and on the third, the bride goes in state to her former home, where an entertainment is provided for a number of bidden guests.

LANDING-PLACE AT THE YUK-SHAN.

——— Upon those mystic waves of thine
Time finds a symbol, and faith sets a sign.
Thus does Time's flood roll silently away—
Losing the sunshine of its earlier day. THE WATER OF LIFE.

FEW scenes in the whole winding water-way of the Kan-kiang present a more picturesque assemblage of objects than the vicinity of the great bridge of Yuk-shan. Here the granite ridges descend from their majestic elevation to human accessibility, and to human purposes also, leaving rocky ledges everywhere along the river-cliffs, where habitations are erected; and there earth may be deposited, or disintegration take place, sufficient to sustain vegetable life. On one bank a toll or custom-house is established, in front of which waves the imperial flag, one of the most decided badges of despotism in existence. The officer of customs is seated before the door, sheltered from the rays of a burning sun by a bamboo umbrella of considerable diameter, beneath the weight of which his slave is sinking; while the duty of examining each cargo, detecting violators of excise-law, and repairing of pit-pans for the service of his men, is proceeding with alacrity on all sides. Tea, silk, cotton, are conveyed hither in country barges, and with the stream, from the fertile district north of the Melung mountains; but there is a superstitious reverence attached to the bridge of the "Nine Arches," which leads the Chinaman to fear a change of fortune, should he not change his junk when he arrives within view of this ancient monument.

Famous as is the structure that bestrides the flood at Yuk-shan, the roadway is but a few paces in width; the architect having only intended it for those who knew "to ride on a bay trotting-horse over four-inch'd bridges." No idea of terminal or lateral pressure ever entered the calm conception of the engineer; he calculated on the strength of the materials, perpendicularity of the piers, adhesive quality of the cement, and obedience of the emperor's subjects, who would not dare to drive a team of cattle, if they possessed any such useful concentration of animal power, along its narrow causeway.

Fauy-tchoui, a celebrated hero of the days of old, constructed this bridge for the safe passage of his army; but, being a sorcerer and a soldier, he declared it to be unlucky to pass under it, in the same barge that arrived at its arches either from the lake, or from the fountain. Possibly the hero might have distrusted the stability of his structure, and been desirous of keeping off heavily-laden junks. However, some years after, a resolute character in the district, Ouan-tche, who conducted an extensive carrying-trade, determined to make experiment of the fact, but, before he entered the arches, repaired to a neighbouring temple, or hall of ancestors. Here he commenced calling on the shades of departed greatness, and bowing most reverently to the idols and pictures; his trackers at length becoming uneasy at his protracted absence, entered the hall in search of their master, where they beheld him

Landing Place at the Gôk shan

Silk Farms at Hoe-Chow

Fermes de Soie à Hoe-Chow

Seiden Fabrikgut zu Hoe-Chow

enacting ko-tows with the utmost diligence, as if he had only then begun. After some delay, they ventured to approach, and signify that he had been perhaps longer engaged in worship than was beneficial, or probably intentional; but in vain—for the spell had bound him, and from that day to that day twelvemonth, Ouan-tche never ceased making ko-tows in the hall of ancestors at the bridge of Yuk-shan. Satisfied of his sin, on being released from enchantment, he acknowledged his fault, and immediately setting to work, built the long line of store-houses on the south bank of the river, which from that period has served as an entrepôt for all goods *in transitu*.

SILK FARMS AT HOO-CHOW.

Behold that land so bright and fair:
Whate'er the eye delighteth in is there:
Whate'er the teaming earth, the genial heav'n,
Can give to man, to them is largely given.

The planting, rearing, and care of the mulberry-tree, the culture of the silk-worm, reeling off the product of the chrysalides, dyeing and winding it, in subsequent stages, besides other operations connected with the manufacture of the great staple of China, have been both illustrated and described in the preceding volumes.* The accompanying view represents the buildings of a wealthy silk-farmer, situate on a tributary to the imperial canal, in the immediate vicinity of Hoo-chow-foo. This agreeable town is the capital of a department, in the fertile province of Che-keang, and the locality is termed by Chinese geographers, "The Silk-Worm District." From the productive, character of the soil, salubrious climate, and ample natural irrigation, the vicinity of Hoo-chow has been long amongst the most favoured places in Che-keang; and, the surpassing beauty of the scenery on the shores of Lake Tai, has drawn hither many wealthy residents. Historians make the first foundations of Hoo-chow co-eval with the Chun-tsew, or spring and autumn of the Chinese historical æra; and they write also, that it was then named Koo-ching, and, under the epoch of the three kingdoms, Woo-hing. The antiquity of this flourishing city, however, is indisputable, as indeed the density of its population, high state of cultivation all around, and unbounded riches of the inhabitants, already sufficiently testify.

Seated at the bridge that spans the afflux of the rivulet with the canal, is the well-known farm of Lou, a family settled here for ages, and the events of whose past years have furnished materials for dramas and novels that are highly popular. The buildings are rather comfortable than costly, affording accommodation to the venerable head of the house, with his sons and daughters-in-law, and grand-children. In some instances, (unhappily rare ones,) favourite daughters are permitted to bring their husbands to the paternal roof, reversing thereby the national custom of

* *Vide* Vol. I., p. 56. Vol. II., p. 8, *et seq.* Vol. III., p. 25.

marriage. The raw silk, in hanks, is brought from the reeling sheds, to stores adjoining the homestead, and, when a sufficient accumulation is made, placed in broad flat-bottomed boats with bamboo canopies, and transported to the canal; once on that highway of commerce, its destiny, although in one respect fixed, is in another uncertain, for, it may be bought by a salesman as a simple speculation, it may be transferred to a home-manufacturer, or forwarded to the markets of Hang-tchou and Chusan. Lou is indifferent as to the object for which it is purchased, or the direction it may take; his life, a mere exhibition of selfishness, being devoted to the acquisition of wealth, for the sole purpose of surrounding his rural palace with all the luxuries that it can purchase.

It is from this district the silk is obtained for the robes and garments of the imperial family: the richest mandarins often bespeak the crops of a season from the same locality; and, foreign merchants profess themselves able to distinguish the silk of Hoo-chow-foo from that produced in other parts of China.

A CHINESE CEMETERY.

The sunlight gilds the walls
Of kingly sepulchres enwrought with brass,
And the long shadow of the cypress falls
Athwart the common grass. MARY HOWITT.

It was the custom of the East, and in its earliest ages, to detach every profane object, or relic, or even sentiment, with the utmost scrupulosity, from the sacred shrines of their gods. This practice will be found to have prevailed invariably amongst the ancients—those that observed the law, and those that neither observed nor knew it. Mount Nebo witnessed the last moments of Moses' mission upon earth. Where was Aaron laid at rest? Abraham was entombed in the cave of Machpelah; even the holy sepulchre of our Lord was appointed in a garden: nor do idolaters of all classes appear to have been less attentive to this regulation. Whatever may have been the root, origin, or source of the practice, in all Eastern countries cemeteries are detached from places of worship. The Chinese extend the regulation still further, for they strictly prohibit interment within the walls, or suburbs, of any town or city; properly concluding, that the resting-places of the dead should be at a suitable distance from the dwellings of the living. And this example is now beginning to be followed: Parisians have their celebrated *Pere la Chaise;* Londoners, their joint-stock cemeteries; and in some instances, ancient tombs have been removed from the choir-wall, to which they seemed to have a prescriptive right, and consigned to spots less holy.—Custom, long use of privilege, tacit admission of an indulgence for a lapse of years, produced in the minds of European Christian communities so strong a prejudice in favour of interment, not only in churchyards, but within the sacred temple-walls, that all attempts to induce its abandonment have proved abortive, until recent years. The Grand Duke of Tuscany was the first European who endeavoured to establish a public cemetery, at a convenient

distance from his city of Florence; but the attempt to remove the coffins from the vaults of the different churches, produced an insurrection amongst his subjects.

Chinese pagodas, Mohammedan minarets, and Irish pillar-towers, are independent structures, removed some little distance from the temple, or mosque, or basilic, because their immediate uses were not sacred. In later ages, the tower was placed on the basilic, and became the pedestal of the tapering spire. Cities of the dead, therefore, are in China separated from those of the living, but furnished with buildings and structures, and designs if possible more various and fantastic. A barren district, especially if the site be open and agreeable, is chosen for the demesne of the dead; and here the graves of the poor are seen in countless assemblages, resembling the barrows so frequently observed in Asia Minor, as well as in many parts of Europe. The rich, however, assert their prerogative of distinction even in the grave, by the eccentricity and pomp of their vast mausoleums. Buildings of stone, or brick, often two or more stories in height, distinguish the mandarin's last earthly tenement. The designs are circular, polygonal, or some other regular mathematical figure, and frequently a mural defence of considerable strength effectually prevents intrusion. The crescent is a favourite shape for an enclosure, and midway between its horns is placed a pillar, or obelisk, or urn, or other sepulchral erection. Paths deeply worn between the many monuments attest the strength of filial piety, the grief of a widowed heart, the immitigable character of maternal sorrow; and along these evidences of a broken spirit may hourly be seen the mourning train, passing to perform the last sad rites of sepulture, or to pour forth unavailing sorrow over a spot that just witnessed a similar scene. When the soil permits, trees of a drooping kind are generally planted amongst the tombs. The weeping-willow, and lignum-vitæ with its pensile branches, are the usual accompaniments of these sad localities, besides the cypress, always beautifully sombre.

It is customary in China to have coffins prepared for the occupancy of particular tenants, from their youth upwards. The Emperor provides his coffin on the day he ascends the throne. Contributions are given to the friends of the poor, to provide handsome coffins; and the humblest classes desire nothing more than that their remains shall be laid in "the eternal mansion," in a coffin of cedar, or other odoriferous wood. This point being happily accomplished, the soothsayers are still to be consulted as to the most lovely and suitable spot "in the ten-thousand-years' felicitous ground;" and it is from the delay which this functionary makes, while pretending to learn the will of the gods, that the unseemly exhibition occurs, of coffins lying exposed upon the pathway, upon the greensward, or beneath the shelter of a tree. It sometimes happens that the priests are unable to ascertain by the Sticks of Fate, or otherwise, where precisely the remains should be interred: should the delay be so protracted, that decay actually takes place, then the patient relatives, placing the body on a pile, submit it to combustion; after which they carefully collect the ashes, and deposit them in a funeral urn.

A DEVOTEE CONSULTING THE STICKS OF FATE.

What fates impose, that men must needs abide:
It boots not to resist both wind and tide.

SHAKSPEARE.

WITH less diversity of appliances, less delusive pretexts, than the Greeks and Romans, the Chinese practise upon the credulity of their countrymen, and, by artifices the most contemptible, feed their fondness for fatalism. In every species of situation, public or private, where the three ways meet in any city, town, village, on the summits of the highest mountains, in the recesses of the deepest vales, in the most unfrequented solitudes, in the lonely shelter of almost impenetrable forests, in situations as opposite as the passions of one human heart to those of another, temples of fortune or fate are erected, the doors of which stand open for ever, inviting the children of chance to enter, and seek their destiny. Here an altar is raised to this most capricious and purblind goddess, on which vases are arranged, containing flattened pieces of wood resembling the leaves of a Chinese MS. book, or the spatula of a chemist. On these, which are called the Sticks of Fate, certain words are inscribed, having a mysterious connection with each other, and with the contents of a sibylline library, kept in the temple for reference and consultation.

In those deep solitudes, where the paucity of visiters would render the subsistence of a priest upon their bounty precarious, the temple is untenanted; the Sticks stand in their urn, protected by superstition only; and the book of fate, like the ladles to our wayside fountains, is enchained to the pillars of the altar. In great thoroughfares there is always an attendant bonze, a large supply of books of reference, and hideous figures, allegorical of the darkness that interrupts our view into futurity. Occasions of applying to the Sticks of Fate, are sometimes of moment; such as undertaking a journey, huilding a house, purchasing a new wife, or burying a deceased relation. The devotee, having paid the bonze in advance, takes up the vase, and continues to shake it with becoming timidity until a pair of Sticks falls out. The priest then examines the inscriptions, and, comparing them with the pages, or paragraphs, or number, in the prophetic volume, declares whether the applicant is likely to succeed in his undertaking. Indefatigable in all the imposts of worldly industry, the Chinaman is reluctant to obey even that very deity whose aid he solicits; and, should a first or a second throw fail to afford that entire satisfaction which he anticipated, he perseveres until conquered fortune yields the victory. The purity of his gratitude is now displayed by the clear flame of a pile which he immediately kindles, throwing into it pieces of paper, covered with tinfoil; and it is in these ceremonies that the greatest portion of the tinfoil imported into China from Europe is consumed.

The German mode of ascertaining the will of fate was almost identical with that now practised by the Chinese, and their custom of divining by lots is conducted with a

A Priest consulting the Rules of Fate

degree of superstition not exceeded by any other nation. The branch of a fruit-tree is cut into small pieces, which, being all distinctly marked, are thrown at random on a white garment. If a question of public interest be depending, the priest of the temple performs the ceremony; if it be nothing offered to the gods, he holds up three times each segment of the twig, and as he marks nine in succession, interprets the decrees of fate.* The peasantry of England sometimes consult lots also, but never with a serious confidence in their guidance. "I remember seeing a company of gleaners, who, being at a loss whither to bend their steps, took a walking-stick, and set it as near the perpendicular as their skill would allow them, and pursued the direction in which the oracle fell."† The Jews were upbraided for a practice not very unlike this—"My people ask counsel at their stocks, and their staff declareth unto them."‡

Oracles were consulted by the Greeks and Romans, and soothsayers, augurs, and attendant priests were attached to Apollo's temples, in several remarkable places of antiquity. To oracular consultation succeeded a belief in the sincerity of the magic art, and many of the most powerful monarchs upon earth disgraced the regal purple, and disbonoured the name of sovereign, by indulging in a practice at once so wicked and unwise. Nero, Heliogabalus, Maxentius, and Julian the Apostate, were all patrons of witchcraft, and believers in the art of divination. Nor does this morbid taste appear to have subsided amongst the rulers of the people who flourished in the middle ages of European history, for we there read of King Eric, who by means of his magic cap could raise and allay tempests, remove himself or others from place to place insensibly, and cause misfortune to his enemies or rivals. In Lapland there once lived a witch, Agaberta, who could transform herself publicly into various shapes, and foretell the fortunes of all who approached her. Simon Magus, Apollonius Tyaneas, Pasetes, Jamblicus, were all famous in the history of witchcraft, and are said to have had power to build castles in the air, represent armies in marching order or in battle-array, command wealth, feed thousands, protect themselves from persecution, reveal secrets, tell what events were going forward in distant countries, and make the dead suddenly reappear on earth. The means by which they gave a character of reality to their performances were secret, consisting of spells, philters, amulets, charms, images, stamped coins, reference to constellations, knots, barbarous sentences, metoposcopy, and chiromancy. By such a variety of instruments, they were enabled to construct the most complicated engines for delusion, imposition, and crime. And so deceptive, so attractive, have some of these proved amongst the timid and superstitious, that the very existence of the race of gipsies is attributable to the practice of a single one amongst them—palmistry.

* Tacitus de Moribus Germanorum. † Tradescant Lay. ‡ Hosea iv. 12.

GREAT TEMPLE AT HONAN.

"But O, how vile an idol proves this god!" . . . TWELFTH NIGHT.

THIS is the most famous temple of Buddhism in southern China, and, as its follies and idolatries have been witnessed by many Europeans, the authenticity of the illustration, notwithstanding its extravagant character, will encounter less disbelief. In a vast edifice of wood, and paint, and paper, decorated with countless figures, emblematical of some good or evil passion of the heart; hung with pictures, miserably executed, yet sufficiently intelligible, representing the trial, and condemnation, and punishments of sinners in the lower world, while no effort is made to express the pleasures of Paradise,—adorned also with gaudy ribbons, splendid china jars, and various inexplicable ornaments—the three great idols of Honan are enthroned. A dais is placed beneath a minor temple or portico, supported by wooden pillars, painted red, and richly gilded; allegorical images of the past, present, and future, upwards of ten feet in height, are seated within it, and shining in golden majesty; they strike simply by magnitude, for there is nothing commanding, interesting, or terrifying in their aspect. Heen-tsae-foh, (the present,) occupies the centre; Kwo-kue-foh, (the past,) is on his right; and We-lae-foh, (the future,) on his left. These constitute the Triad, or three precious Buddhas, an ancient object of adoration amongst the Chinese. Before each colossus stands an altar loaded with offerings, and furnished with cups, jars, vases, and vessels for holding joss-sticks, and incense, and flowers, and perfume. Tinfoil is employed in profusion; pastiles are continually emitting fragrance; and the flame of an ever-burning lamp represents the inextinguishable nature of Buddhas' rule over mankind. A tablet above the idols' throne is inscribed with Chinese characters that may be interpreted, "The great, powerful, and precious palace."

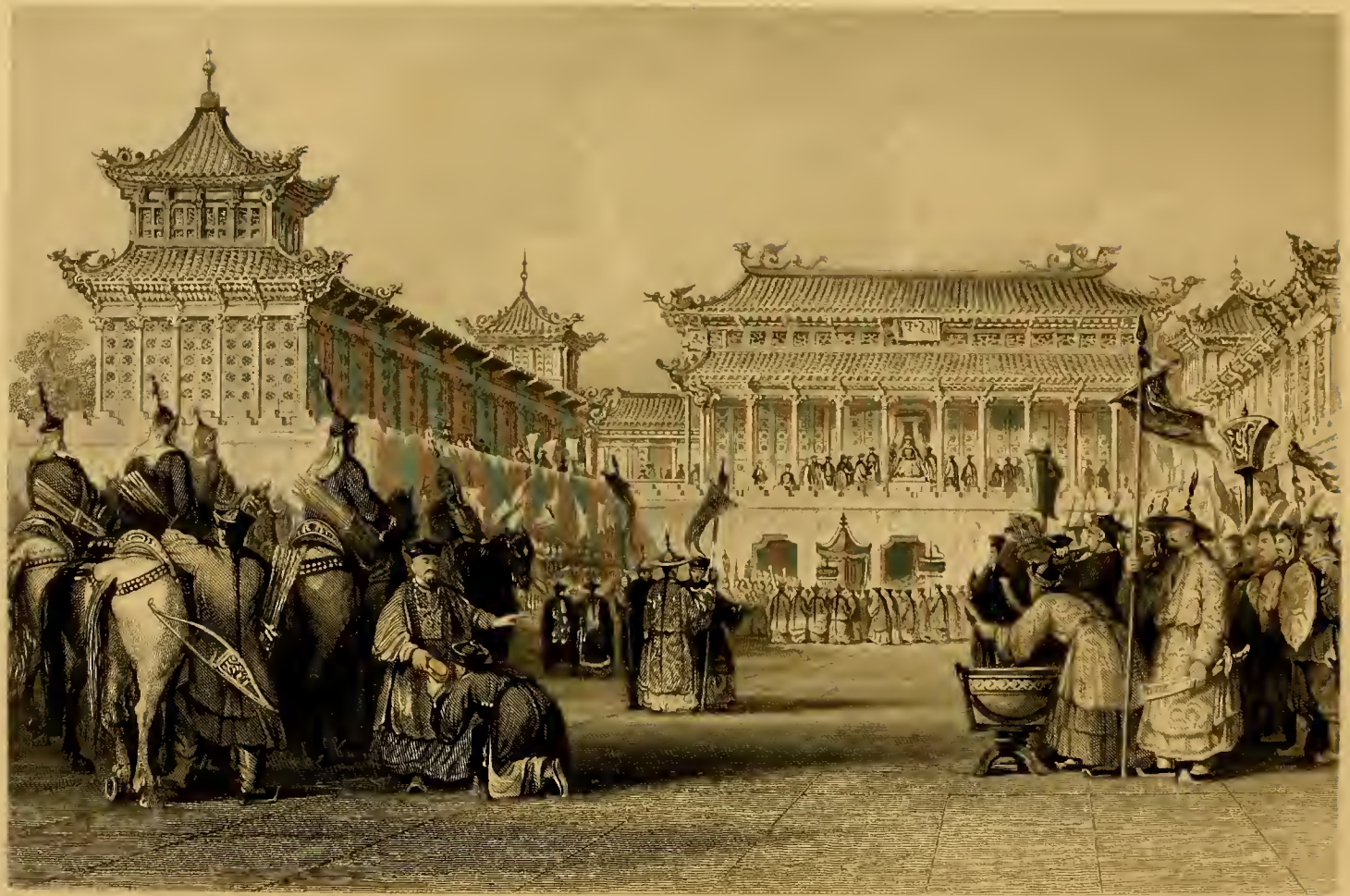
The most remarkable features, both of Honan temple, and the creed to which it is devoted, having been amply detailed in the preceding pages,* it will be sufficient to add in this place those reflections only which present themselves with peculiar obviousness. Similarity between the ceremonies, of the early Christian church of Europe, and the Buddhists temple of China, is so remarkable, that none can be so hardy as to deny it; and the parallels that may be instituted between the precepts of Christianity and those of Buddhism, afford encouragement to missionary enterprise. In the moral works of Confucius (Isaiah), there is a passage, plainly declaring, that an individual was to arise in the West, uniting in his person the offices of king, priest, and prophet, (Christ,); that he should be attended by a female, whom the Chinese call "the mother of heaven," (the Virgin Mary); that at the age of twelve years he should withdraw from public life, but return again afterwards, and preach the metempsychosis, (the Resurrection from the dead); that having founded his religion he was to be transformed, (the Ascension,) into the god Fo, *one* person but *three* forms, (the Trinity); and this is the Triad, now represented by the three golden Buddhas. It would not be difficult to pursue the analogy further.

* Vol. I., p. 20, 37, 66, 68. Vol. II., p. 48, 52.

Drawn by Allom

Engraved by A. Willmore

Great Temple at Henan, Canton



Drawn by T. Allom

Engraved by J. [illegible]

The Emperor Tsaou Kwang reviewing his Guards, Palace of Yihing

THE EMPEROR TAOU-KWANG REVIEWING HIS GUARDS,

PALACE OF PEKING.

> The groves of polish'd spears, the targets bound
> With circling gold, the shining helms around
> Against the sun with full reflection play,
> Rival his light, and shed a second day.
>
> THE HENRIADE.

POLITICAL feeling, unavoidable discontent amongst a certain portion of the governed, and a growing desire for extended freedom, combine in exposing the imperial throne to daily danger. A Tartar corps, like the Swiss guard of Paris in times gone by, forms the chiefest protection against treachery or surprise; and these military men are treated with a marked distinction by their royal master. Although their fidelity has never been impeached, and the rays of imperial favour shine brightly on them, the least abuse of power on their part would endanger their existence. Of this fact, the fate of the Janissaries at Constantinople, and of the Mamelukes at Cairo, presents an appalling argument, derived from the analogy of despotic governments.

In the court of the Three Halls, in the palace at Peking, an annual review of the Tartar guards is held, by the emperor in person, as the new year opens. Along the embattled terrace in front of the extended colonnades, the great officers of the palace are ranged; while Taou-kwang, seated on the throne, and surrounded by his ministers, looks complacently down upon the brave defenders of the yellow standard.

These Tartar lifeguards might possibly display the most courageous bearing, if called to defend their monarch's crown; but, their mode of life, and imperfect discipline, do not afford much favourable promise. Although it is a practice of the Ping-poo, a military tribunal, to institute comparisons between their great officers, and the most ferocious kinds of animals; recommending that they should be "tigers in their fierce deportment;" although they deck their troops with skins of the lion and the tiger, and paint their shields with the most hideous devices; yet is their uniform but a mere meretricious costume, and their discipline a most entire mockery of the military art.

The full uniform of a Tartar officer on a field-day, or occasion of review, is complicated and costly, but not compact. A polished helmet, resembling an inverted cone, and ending in a crest about eight inches above the head, is adorned with gold and with coloured hair; a robe of blue or purple silk, and studded with gilt buttons, envelopes the person, and descends to the boots, which are of black satin; while the handles of their swords and horns of their bows, and stocks of their match-locks glitter with precious gems. The dress of the privates is less gorgeous, but equally fantastic; their robes are of stuff striped in imitation of tiger-skin, their cap or helmet lofty, and shaped as a tiger's head; and, on their round

shields of bamboo cane are raised devices, either a dragon's figure, or a tiger's head. No duty, however, seems to be imposed on the imperial guard, beyond the watchful care of their august master; they are permitted to pursue commercial avocations, relieving each other in their duty at the palace; but they reside always within the Tartar city, which is distinct, and separated by a lofty wall from the Chinese section of Peking. The ceremony of a review within the Imperial palace is necessarily imposing; the costume, if not suited to European taste, is still rich and brilliant; the banners are always numerous and of the most gaudy colours, while palanquins, lanterns, dragons, and other devices, carried by the standard-bearers, confer a character of sumptuousness, in which the Chinese falsely imagine that true nobility consists. None but the imperial band is allowed to perform: it includes kettle-drums and gongs of large diameter, wind instruments shaped like dragons, serpents, and fish, besides an unlimited number of clarionets and lutes.

END OF VOL. III.

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CHINA,

IN

SCENERY, ARCHITECTURE, SOCIAL HABITS, &c.

Illustrated.

C H I N A,

IN A SERIES OF VIEWS, DISPLAYING

THE SCENERY, ARCHITECTURE, AND SOCIAL HABITS,

OF

THAT ANCIENT EMPIRE.

DRAWN, FROM ORIGINAL AND AUTHENTIC SKETCHES, BY

THOMAS ALLOM, ESQ.

WITH HISTORICAL AND DESCRIPTIVE NOTICES BY

THE REV. G. N. WRIGHT, M. A.

VOL. IV.

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LIST OF PLATES.

VOL. IV.

	PAGE
Dice-playing, near Amoy	VIGNETTE 42
The Polo Temple, Tai hoo	5
Kite-flying, at Hae-kwan	6
Junks passing an inclined Plane	8
Cascade of Ting-hoo, or the Tripod Lake	9
Loading Tea Junks, at Tseen-tang	11
Mouth of the River Chin-keang	13
Coal-Mines, at Ying-Tih	14
Ceremony of "Meeting the Spring"	15
The Melon Islands, and an Irrigating Wheel	17
Propitiatory Offerings for departed Relatives	18
Han-tseuen, Province of Kiang-nan	20
Festival of the Dragon Boat	21
City of Amoy, from the Tombs	23
Arrival of Marriage Presents at the Bridal Residence	24
Foot of the Too-hing, or Two Peaks, Le Nai	25
The Fortress of Terror, Ting-hai	27
Grand Temple at Poo-too, Chusan	28
The Bridge of Nanking	30
Ancient Tombs, Amoy	31
Pagoda and Village on the Canal, near Canton	33
Scene on the Honan Canal, near Canton	34

Joss-House, Chapoo—Death of Colonel Tomlinson 36
West Gate of Ching-keang-foo 38
Amoy, from Ko-long-soo 39
Nanking, from the Porcelain Tower 40
Silver Island, on the Yang-tse-keang 41
Entrance to the Chin-chew River 43
Chinese Boatmen, Poo-keou 44
Hong-kong, from Kow-loon 45
Ancient Bridge, Chapoo 48
The Valley of Chusan 49

Drawn by T Allom

Engraved by

The Pole Temple, Tai-Hou

Le temple de Pole a Tai-Hou

FISHER, SON & CO. LONDON & PARIS

CHINA.

THE POLO TEMPLE, TAI-HOO.

It lies not in our power to love or hate,
For will in us is over-rul'd by Fate.
THE UNHAPPY MARRIAGE.

MANY islets sparkle on the waters near to the eastern shore of the Tai-hoo, and many promontories project into them, and many mountains hang over them; and all these occasions of improvement into scenes of greater beauty and attraction, have been ardently embraced by the inhabitants. Villas and farms are seen reposing at the foot of a bold mountain-chain, that margins the lake for many a mile; and two slender pagodas, one crowning the extremity of a promontory, the other springing up from the summit of a rocky islet, mark the entrance into Pine-apple bay. Here the waters are for ever tranquil, disturbed only by the arrival and departure of trading-junks, engaged in carrying away cotton, or importing foreign produce, brought hither by the imperial canal, from the great city of Hang-tchou-foo. Trade is active and profitable, requiring the establishment of a collector's office, which the tall pillar and the dragon-flag before it indicate.

In the foreground of this agreeable prospect, and in one of those picturesque positions which seem never to escape attention amongst the Chinese, stands a Hall of Fate, the Polo Temple, whither pilgrimages are frequently made by despairing or disappointed lovers. There is a well within it, to which peculiar virtues are ascribed, in healing the wounds of slighted love, as well as in promoting the success of mutual attachments. The mode of employing the remedy varies with the character of the disease: a hopeless passion is mitigated by a copious draught, or extinguished totally by plunging a burning torch into the greatest depth of the waters. On the

inner wall is suspended the portrait of an enchantress, who dwelt for many years on the Pine-apple rock, and, dying, left it as a refuge for victims of unrequited affection, which it is suspected she herself must once have been counted amongst. Whether the syren communicated her preternatural powers to her legacy, whether she was eminently beautiful in life, or that her portrait has been contrived to represent her as having been so, for malicious purposes, must remain untold; but, it is believed, that many love-lorn swains, attracted by the fame of the Polo Temple, and having visited its shrine in search of relief, became so enamoured of the enchantress's portrait, that they were never after able to withdraw from it their fixed and fascinated gaze. In China, the instance of a goddess, "the Queen of Heaven" excepted, is remarkable, because their national religion asserts that females are inadmissible to paradise, although transformation may accomplish that inestimable object. Beyond the temple, and at the farthest point of the rock that overhangs the deep waters of Tai-hoo, another, and still more effectual remedy for a broken heart, is provided. There the lover may fling himself headlong from the dizzy height, and heal the deepest wounds that capricious Cupid can possibly inflict. It was thus the oracle informed Venus, that her grief for Adonis would find a remedy; in this way only was Lesbian Sappho enabled to obtain relief from incessant pain; and Deucalion was never extricated from the pangs of Pyrrha's love, until he cast himself from the summit of Leucate's rock.

KITE-FLYING AT HAE-KWAN.

O royal sport! O, mirth-engendering play!
To cut his cord, and send his kite away.

SALZMANN.

PUERILITY characterises all the sports and festivals of the Chinese; cricket and quail-fighting, shuttlecock-playing, the game of mora, or odd and even, prevail in every province of the empire: and to these very ancient, but most juvenile indulgences, is to be added the favourite amusement of kite-flying. Fond of tricks, sleight of hand, display of muscular flexibility on all occasions, the kite-flyer endeavours to infuse some share of these qualities into his favourite employment. Bamboo-cane is peculiarly suitable, from its levity and flexibility, as the leader and cross-piece of a kite; and there is a species of paper, made from the floss or refuse of silk, that is both tough and light, which is particularly serviceable in covering a skeleton made of cane and cord. Dexterous in every manipulatory art, the Chinaman has of course attained to excellence in the construction of kites, and he proceeds to decorate them with the most fanciful ornaments, as well as to shape them into forms borrowed from those of the animal kingdom. Eagles,

Drawn by T. A.

Engraved by A. W.

Kite flying at Kiu kiang in the Ninth Day of Ninth Moon

owls, and the whole feathered tribe, furnish originals for imitation in the structure of a kite ; and when raised on high with outspread wings, and painted feathers, and eyes of transparent glass, they represent their prototype with the most ludicrous fidelity. It is an established custom to devote the ninth day of the ninth moon, as the special festival of this amusement ; and on this joyous occasion children and aged men unite in the exhilarating pleasures of a whole holiday's kite-flying, on the most elevated place in the suburbs of each town. The panoramic view from " the hill of beauty," that hangs over the rich valley of Hae-kwan, cannot fail to increase the pleasurable feelings that attend the sport ; and the townspeople themselves feel fully sensible of the charms of the spot, by the fulness of their attendance at these ancient festivities. When the appetite for mirth and fun, as well as the hours of the day itself, are nearly exhausted, the performers endeavour to bring their kites into collision, or rather try to break each other's strings by crossing. Should they not succeed in this attempt, as children tired of toys, they give the sportive effigies to the wind, to be borne whither their destinies may lead them. One of the chief improvements in this manufacture, which the Chinese arrogate to themselves, is the introduction of numerous cords strained across apertures in the paper. The resistance of the air acting on these little bars, as the wind on the strings of an Æolian harp, produces a continued humming noise ; and when many kites are flown in company, the combined tones are both loud and agreeable.

The Chinese have, in many instances, taken a first step in the progress towards some great invention, or sown the seeds of some valuable harvest, leaving the consummation, the collection, to wiser heads, although probably less dexterous hands. They discovered the magnetic needle, but failed to extend its usefulness ;—they have long possessed a mode of printing, but it has brought them little benefit ;—they have known for ages the composition of gunpowder, yet made no advances in the art of war ; their ancient familiarity with kite-flying gave them frequent opportunities of communication with the higher regions ; but it does not appear that, by these means, they ever became acquainted with the possibility of drawing down to the earth they trod on, that most subtle fluid, lightning, which they have so often witnessed in its shadowy kingdom. Yet it was by means of a kite that American Franklin established the identity of lightning and electricity ; and by repeated experiments with the same toy, that De Romas was enabled to construct an electrometer. In later years the kite has been enlisted by Captain Dansy, in the legion of inventions for forming a communication between a stranded ship and the neighbouring shore, whenever all ordinary means shall have proved abortive.

JUNKS PASSING AN INCLINED PLANE,

ON THE IMPERIAL CANAL.

Mechanic arts promote the power
Of man, in his bright, inventive hour:
Yet, the greatest works the world has known,
Were th' offspring of manual labour alone. R. W.

However men of science, or lettered travellers, may depreciate the merit of the Imperial Canal, it is one of the most conspicuous monuments of manual labour in existence. It does not penetrate mountains by means of tunnels, or cross vast vales by aqueducts, but, preferring the level which nature presents, it traverses half the length of the empire, having a breadth and depth that have not been attempted in any other still-water navigation in the world. In some places, its width, at the surface, is a thousand feet, in none is it less than two hundred; and, when a low level is to be crossed, this is effected by embankments, lined with stone walls of marble or granite, enclosing a volume of water that flows with a velocity of about three miles an hour, and always amply supplied. When the canal has to accomplish an ascent of any great length, the projectors appear to have commenced their labours in the middle of the slope, and, by cutting down the higher part, and elevating the lower, reduced the whole admeasurement to the required, or chosen level. These cuttings, however, never exceed fifty feet in depth, nor do the elevations in any instance surpass that height. The control of despotic power could alone have compressed so great a quantity of human labour within any reasonable space of time, even in a country where the physical power of millions can be put in operation with considerable facility. But in China, it is found that the greatest works are still executed by the concentration of manual labour, unaided by machinery, except when mechanical power is absolutely necessary to be combined in its operation with human strength. The descent of the Imperial Canal from the highlands to the low-country, is not effected by locks, but by lengthened stages, or levels, falling like steps, from station to station, the height of the falls ranging from six to ten feet. At these floodgates the water is maintained at the upper level by planks let down one upon another, in grooves cut in the side-posts; and two solid abutments, or jetties, enclose the inclined plane, up or down which the junk is to pass. On the jetties are constructed powerful capstans, worked by levers, to which a number of hands can be conveniently applied, and, by these combinations of animal and mechanical power, the largest junks that navigate the canal, with their full cargoes, are raised or lowered. Dexterity is required in guiding the junk through the floodgate, and while passing the plane, an inclination of forty-five degrees: to accomplish these objects, a helmsman, with one ponderous oar, is stationed at the prow, while barge-men, standing on the jetties, let

Junks passing an enclosed plain on the Imperial Canal

Drawn by T. Allom.

Engraved by E. Brandard

Cataract of Tung-hoo, or the Tripod Lake

Cascade de Tung hoo, ou lac du trépied

Wasserfall von Tung hoo oder See des Dreifusses

down fenders of skin stuffed with hair, to save the junk from injury, should she touch the side-walls in her rapid transit. As the loss of water is considerable, and the means of checking the discharge both tedious and clumsy, the floodgates are opened at stated hours only; then all the vessels to be passed are ranged in order, and raised or lowered with astonishing rapidity. A toll paid by each laden barge is tributary to the repairs of the moveable dams, and to the compensation of the keepers.

Civilized Europe may smile at this awkward contrivance, and at that obstinate attachment to ancient usages, which influences the government in retaining so laborious a process, rather than substitute our simple locks. But, the innovation would prevent thousands, possibly millions, from earning a scanty subsistence by their attendance at the capstans; and, in the present state of China, the introduction of mechanism, or machinery, would be attended with most distressing results to its crowded population. Between the Yellow River and the Eu-ho, the canal, during ninety miles' length, is carried across a marshy district, at an elevation above it of about twenty feet. To maintain this level without the aid of locks, or interruption of floodgates, incalculable labour must have been exerted, and immense risks have been encountered—the latter, less successfully than the energy of the projectors deserved. On more than one occasion, the waters burst their enclosure, and inundated the country; on another, an emperor caused a rupture to be made in the banks, that the released waters might overwhelm a rebel multitude; but, observing no distinction, they flowed over his own army, and over half a million of his most loyal subjects.

CASCADE OF TING-HOO, OR THE TRIPOD LAKE.

Noble the mountain stream
Bursting in grandeur from its vantage ground;
Glory is in its gleam
Of brightness;—thunder in its deafening sound.

BERNARD BARTON.

THE whole surface of Hou-quan is varied by mountains, lakes, rivers, and plains, succeeding each other with a rapidity that is rarely exceeded even in the most picturesque regions of this wide empire. Ting-hoo, not merely a spacious area, but the second pool in China, both as to extent of surface and depth of water, is surrounded by a district of exquisite beauty, independent of its amazing productiveness in every species of return which the earth can yield to its inhabitants. The numerous lakes of this province supply endless varieties of the finny tribe; in the rivers' sands are found alluvial gold: iron, tin, copper, and other ores, are raised around the mountains, where lapis lazuli and the greenstone used by painters are also obtained. Wherever soil exists amongst the mountain-cliffs, there noble pines have maintained a footing, and, owing to the mildness and moisture that prevail here in combination, vegetable growth is so

rapid and luxuriant, that this district furnishes more pine-pillars for public buildings, than any other in the central provinces. Orange, and lemon, and citron trees, are seen in every valley, dark cedars adorn many a sunny brow, and the native woods that still keep possession of the hills, are amply stocked with herds of wild deer. Paper made from macerated bamboo, and wax supplied by a species of wild white bee, constitute the principal manufactures of the locality; but, so joyous is the reign of plenty, so completely does this district "flow with milk and honey," that, a native proverb which styles the shores around Ting-hoo "the magazine of the empire," adds also, "Keang-se may furnish China with a breakfast, none but Hou-quan can wholly maintain it."

On an eminence to the left of the great cascade of Ting-hoo, is a city surrounded by cedar groves, and, although so loftily seated, embosomed in hills; here Quang-tchu once governed, and was encompassed by the love and admiration of his people, as his native city was by its sheltering summits. The precipice above the waterfall was the favourite resort of this virtuous mandarin, who is supposed to have held communion there with the spirits of the glen, relative to the lost tripod, that is still searched for in the lake. On one of these occasions, however—whether the act were suicidal, or performed by an evil genius, has not been decided—he was precipitated into the foaming gulf that receives the raging waters of Ting-hoo, nor have his remains been ever since recovered. As to the tripod, from which the lake takes its name, this celebrated piece of art, the workmanship of the Chinese Vulcan, was an heir-loom in the royal family, and passed, like the stone of destiny in Westminster Abbey, along with the throne itself. A deposed prince, resolved on defeating the successor of a rival dynasty, threw the charmed emblem into the lake, from the depths of which it is yet sought to be regained. In other ancient kingdoms such vessels have been considered as symbolical of prophecy, authority, and wisdom; and, traditions of a lost or stolen tripod are connected with claims to dominion, in various histories. It would be difficult to discover the meaning of its triform, or the precise and accurate character of its shape; it may have had reference in earlier times, like the three-stinged lyre, to the three seasons of the primitive calendar—the past, present, and future of the Chinese Triad—and have been retained by Christian countries, amongst its emblems and ornaments, for this very triune property.

The fate of Quang-tchu, in his search for the tripod, made a lasting impression upon those whom he governed with so much wisdom and justice, and it was resolved, in consequence, to erect a temple to his manes, on the rock beside the spot where he is supposed to have perished, and to institute an annual festival in commemoration of his virtuous example. Feats, and sports, and mock-combats are held upon the water, the pretended object being the recovery of the tripod, for the purpose of placing it in the hall of Quang-tchu; and they are conducted with a bolder spirit than others of the kind, from the very general partiality prevailing here for boat-racing, and other aquatic sports. Long boats terminating in a dragon's head, and called *long-tchuen*, are built for the occasion; and in these, which are gilded and gaily adorned with ribands, the tripod, or other prize, is contended for with an emulation often ending fatally to the candidate for honour: one calamitous accident, by which some fifty

Drawn by T Allom.

Engraved by [illegible]

Loading Tea junks at Tsien-tang.

Chargement des jonques à thé, à Tsien tang

[illegible] *Tsien tang.*

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lives were forfeited, had nearly caused the extinction of the festival, a council of mandarins having issued an order to that effect; but ancient usages are not abandoned in China, without the exertion of ancient obstinacy, and the mandarins have been obliged to rescind their humane mandate, and leave the zealous respecter of Quang-tchu's memory to search on for the tripod from year to year. The festival therefore has been revived, and the very mandarins who first prohibited its observation, may now be seen passing the foot of the waterfall in their chairs of state, preceded by their numerous retinues, to participate in a scene which, however idle, is both manly and mirthful.

LOADING TEA-JUNKS AT TSEEN-TANG.*

> The sweat of industry would dry and die,
> But for the end it works to. CYMBELINE

On a tributary to the river of "the Nine Bends," and in the province of Fokien, is a romantic, rich, and remarkable spot, the resort of tea-factors, and the principal loading-place, in the district, for tea destined for the Canton and other markets. The hills and the valleys here are equally favourable to the production of this staple of China, and the tea-tree itself has been carefully examined, and its peculiarities ascertained by Europeans in this locality, with more minuteness and scrupulosity than elsewhere.

In the process of sowing, several seeds are dropped into a hole made for their reception, the cultivator having learned from experience, the risk of trusting to a single grain. When the plant appears above the surface, it is tended with the utmost care; attacks of insects are jealously provided against, rude visitations of wind cautiously prevented, and, should the tea-farm be distant from the natural stream, skilful irrigation conducts an artificial rivulet through every part of it. The leaf being the product required, every artifice is employed to enable it to attain maturity. For three years, or until the plant has risen to the height of four feet, no crop is gathered; the little tree being permitted to retain all its innate power of self-sustenance; but, having attained this age, gathering is then commenced, and conducted upon the most methodical principles. As the youngest leaves afford the most grateful infusion, it is desirable to gather early, but this must not be done with a precipitation likely to endanger the future vigour of the tree; and hence no leaves are pulled until age has established hardihood. The first shoots, or the appearance of the bud, are covered with hair, and afford the fine flowery Pekoe; should they be permitted to have a few days' more growth, the hair begins to fall off, the leaf expands, and becomes black-leaf Pekoe. On the same tree, of course, some young shoots occur that present more fleshy and finer leaves, these afford the Souchong; the next in quality will make Campoy; a shade lower, Congou; and the refuse, Fokien Bohea.

* *Vide* Vol. I. p. 26. Vol. II. p. 45

Tea-plants are grown in rows about five feet asunder, the intermediate furrows being kept free from weeds, the asyla of insects; and the trees are not allowed to attain a height inconvenient for pickers. Indeed, when the tea-tree reaches its eighth year, it is removed, to make way for a more youthful successor, the produce of old trees being unfit for use. The flowers of the tree, which are white, and resemble the common monthly-rose in form, are succeeded by soft green berries or pods, each enclosing from one to three white seeds. March is the first month in the year for picking, both as to time and quality, and great precautions are observed in this ceremony. The pickers are required to prepare themselves for their task by a specific process. For several weeks previous to the harvest, they take such diet only as may communicate agreeable odours to the skin and breath, and, while gathering, they wear gloves of perfumed leather. Every leaf is plucked separately, but, as practice confers perfection, an expert performer will gather twelve pounds in the course of a day. April is the second season;—leaves gathered in this month afford a coarser and inferior description of tea; they are plucked with fewer ceremonies than those of the preceding crop, but, should a large proportion of small and delicate leaves appear, these are selected, and sold as the produce of the first picking. In May and June inferior kinds are gathered, and even sometimes later. Leaves of the earliest crop are of small size, of delicate colour and aromatic flavour, with little fibre and little bitterness; those of the second picking are of a dull green; and the last gatherings are characterized by a still darker shade of the same colour, and a much coarser grain. Quality is influenced by the age of the plantation, by the degree of exposure to which the tree has been accustomed, by the nature of the soil, and the skill of the cultivator.

The leaves when gathered are placed in wide shallow baskets, and during several hours exposed to the wind and the sunshine; they are next removed into deeper baskets, and taken to the curing house, a species of public establishment found in all tea-districts, where the drying process is superintended, either by the owners, or by the servants of the drying-house. A number of stoves generally ranged in a continuous right line, support a series of thin iron plates, or hot hearths. When heated so high that a leaf thrown upon it returns a loud crackling noise, the hearth is prepared for the process. A quantity of leaves is now laid upon the plate, and turned over by means of a brush, with a rapidity sufficient to prevent their being scorched, while they are enduring a considerable degree of heat. When they begin to curl, they are swept off the hearth, and spread out upon a table covered with paper, or some other smooth and fine-textured substance. One set of attendants at the table proceed to roll the leaves between their hands, while another, with large fans, are employed in reducing the temperature suddenly, and thereby accelerating the requisite curling of the tea. The heaps are submitted a second, and even a third time, to the same process, until the manufacturers consider that they are perfectly cooled and properly curled. Coarse kinds, that is, refuse from the two last gatherings, being filled with stronger fibres, and possessing a bitter flavour, are exposed to the steam of hot water, previously to being thrown upon the heated hearth; and if the artist be skilful, their appearance and quality may both be

Drawn by T. Allom.

Engraved by J. Sand

Mouth of the river Chin kiang

Entrance to Grand Canal Chin kiang

Pagoda in Chin kiang

materially improved. For some months, the dried tea remains in baskets in the store-house of the grower; after which it is once more exposed to a gentle heat, before being carried to market.

An obvious distinction exists between the farmer, or grower, and the manufacturer: the former separates the respective qualities with the utmost care, and disposes of them, in that selected manner, to the manufacturer, either at his own house, or in the most convenient market; the latter removes his purchases to his private factory, and there, taking certain measures from each heap, mixes them together, in proportions producing the exact quality he wishes to give each particular class, or number of chests; the farmer therefore is a separator—the manufacturer, a concentrator. And now the process of planting, rearing, gathering, drying, separating, and mixing being completed, it only remains to pack the preparation into chests, and tread it down sufficiently; in this convenient form it is put on board the junks at Tseen-tang, and other loading-places in the tea-growing countries, and carried to the stores at Canton or Macao.

MOUTH OF THE RIVER CHIN-KEANG.

Does the bright heaven make of thy tide its glass?
Do the dark clouds above thy mirror pass?
Do thy banks echo to the shepherd's song?
Do human feet pass restlessly along?

Several tributaries discharge their waters into the Yang-tse-kiang in the vicinity of the Golden Island, and, by their combined effects, have there given to the channel of that noble river all the characters of a vast land-locked bay. This advantage is fully appreciated by native navigators, who not only make this expansion a regular halting-place, but in many instances the terminus of their voyage, by transhipping their freights for distant places, and returning for others. Independently, however, of the beauty of river scenery, which is here so conspicuous that the Golden Island was once the favourite retreat of royalty, exclusive of the concurrent advantages which the locality affords as a commercial entrepôt, the embouchure of the Chin-keang is a place of the utmost consequence to the internal security of the empire. It is the spot where the advance of a hostile fleet should be resisted: it is the key of the Imperial canal, for, a few powerful war-steamers anchored here, could effectually blockade the approach to Peking by the canal—to Nanking, by the Yang-tse-kiang. The peaceful and passive policy of China has not hitherto felt it necessary to fortify this passage of the river, but possibly the experience of recent events may humble their pride, or correct their prejudices, in whichever of those evil qualities the error may have its source. A pier or jetty raised on piles, and extending for several hundred yards from the great river, serves as a loading and a landing place for junks of burden; and stores for the deposit of merchandise, either for reshipment or immediate sale, stand in the very waters that

wash the base of the steep cliffs. A lofty rock, that rises like the frustum of a cone, and shelters the official residences of the little port, is broken into picturesque forms, beautifully tinted by the masses of lichens that shade its deep fissures, and by the bright foliage of the pine that waves over it. An assemblage of glowing white houses on the summit, secure apparently of surprise, constitutes a sort of Tartar capitol, in which a garrison is stationed for the defence of the large cities in the surrounding district, and for the conservation of the river. A pathway, cut in the rock, encircles it like the spiral staircase of a campanile, but the actual length of the ascent is so considerable, that few others than the residents of the citadel encounter it.

The surface of the rock is both spacious, and fertile enough, to afford fruits and vegetables to its occupants; and pines, and cypress trees, flourish here in numbers large enough to form a perfect shelter against the winds. From the highest point of the cliff that faces the north, a magnificent panorama is presented to the view. Immediately beneath is seen the city of Chin-keang with its quay and shipping, and fishing-boats arriving and departing; a little further, the great river having extended to a width of two miles, is descried winding majestically through the land for many a li; in the centre, and where it is richest, the Golden Island, clothed with the most luxuriant foliage, through which pagodas and temples occasionally peep, rises gracefully from the silvery surface, and immediately opposite is observed the opening of the Imperial canal into the bay of Chin-keang. A mountain-chain, composed entirely of granite, extends along the north bank of the river, as far as the ken can reach, and closes, in that direction, this amazing picture. There is no passage on the river more conspicuous by the presence and concentration of great and striking features—none more eminently beautiful and animated by trade—none of so much importance to the empire when threatened with invasion by any Christian power.

COAL-MINES AT YING-TIH.

"There is no malice in this burning coal." KING JOHN IV. 1.

COAL abounds universally in China, although not raised so extensively in any district as that at the base of the Meling mountains, which bound the province of Kwang-Qung on the north. Where the Pe-kiang river, descending from this vast chain, forces its way between the rocks, native industry is actively displayed in the process of raising coal, and lading the barges for the lower country, where extensive potteries are established. Coal-districts are in general wild and savage in their aspect, and Ying-Tih, however relieved by the magnificent forms that appear on every side, partakes still of all the characters of desolation. Once clad with pines, the miner has disafforested the banks, and few dwellings, save the colliers' huts and agents' offices, contribute to humanize the prospect. Intent on gain, at least on occupation, a dense population is collected here, finding homes in miserable cottages on the summit of the cliff, or occasionally in the

Drawn by T. Allom.

Engraved by W. A. Le Petit

Coal Mines at Yung Ting

Drawn by T. Allom.

Engraved by S. Bradshaw

Ceremony of "Meeting the Spring"

Cérémonie relative au retour du printemps *Chinesen gehen dem Frühling entgegen*

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very bowels of the earth. No assistanoe being derived from machinery, no coal is raised through upright shafts, after the depth becomes inconvenient, or water collects in the pit; so that the principal and most profitable mode of working, consists in driving horizontal levels, or adits, into the front of the rock that overhangs the river. In this way water is readily drawn off, ingress and egress easily accomplished, and the coal discharged into the barges, immediately from the mouth of the pit. A fleet of junks is always assembled beneath the beetling brow of Ying-Tih, waiting their turn; some just under the entrance of an adit, others at the foot of a long flight of steps that descend from shafts sunk in higher parts of the hills. Carriers appear in perpetual motion on the stairs hewn with vast labour in the rock, bringing the coal from an adit to the junks below, or returning for another load. Neither barrows, nor wains, nor any mechanical advantage, is seized by the colliers in this operation; two baskets, suspended from a bamboo cane that rests across the shoulders, being the only adjutory means employed. Fossil, bituminous, and stone coal are found in China, but the last kind appears to be most prevalent. From the pit it is frequently taken to places where it is charred a little, before use; and coal-dust combined with earth makes a convenient mixture for rice-stoves. So early as the age of Marco Polo, the Venetian traveller, this valuable mineral was familiarly known to the Chinese, yet they do not appear to have applied it to manufacturing purposes. "There is found," writes that eminent traveller, "a sort of black stone, which they dig out of mountains, where it runs in veins. When lighted it burns like charcoal, and retains the fire much better than wood: insomuch that it may be preserved during the night, and in the morning be found still burning. These stones do not flame, excepting a little when first lighted, but during their ignition give out a considerable heat."

CEREMONY OF "MEETING THE SPRING."

"Come, gentle Spring, ethereal mildness, come,
And from the bosom of yon dropping cloud,
While music wakes around, veil'd in a shower
Of shadowing roses, on our plains descend." THOMSON.

NATIONAL amusements amongst the Chinese are generally associated with pretended sanctity, or rather actual superstition; and every cardinal event in earthly affairs is referred in their stolid creed, to some revolution of the heavenly bodies—some phenomenon in the firmament—some periodic change in the great government of the universe. Little acquainted with the real forms of the planetary orbits, they pay much attention to the solar and lunar motions, and are zealous in their celebration of festivities in honour of both. When the sun is in the fifteenth of Aquarius, and when the second February moon appears, it is the custom to form a procession, and go forth to meet the coming spring. Before, however, the festal day arrives, the more pious portion of the idolaters visit the various temples of Fo, or of Taou, or the Hall of Confucius, or those fanes dedicated to eminent men of times passed by. Those less infected with superstitious enthusiasm, take advantage of the prevailing idleness, and pay periodical visits to their

friends and relations in distant provinces, or make parties of pleasure to favourite places of recreation. A third class, however, uniting the extremes of riot and religion, devote their leisure to the joyous celebration of the approaching season. A decade of days is appropriated to the ceremonies specified, and distinguished by the object of worship on each day respectively. The fowl, dog, pig, sheep, ox, horse, man, grain, hemp, and pea, are the natural products that constitute the subject of procession and veneration successively. Two of the ten days are held in greater reverence than the rest; these are the festivals of man and of the buffalo. On the latter occasion, a procession, formed at a concerted place of rendezvous, advances to some rural temple, where it is received by the chief magistrate of the district, who offers an accustomed sacrifice, and prostrates himself before the rude emblems of the season, borne by the procession-men. All the mummers are decorated with ribands or garlands; some are supplied with instruments of music, such as drums, gongs, horns; others carry banners, lanterns, or representations of pine-apples, and fruits of larger growth. Boys, dressed like satyrs or fauns, and seated on rustic altars, or on the branches of trees, are carried along in litters; on other stages are arranged little maids, dressed like Flora, supporting the camellia, as figurative of the tea-plant, the usefulness of the leaf and the beauty of the blossom being meant to express the distinguishing characters of the softer sex. Above all these litters, and standards, and lanterns, rises a huge buffalo, or water-ox, made of clay, and borne by a number of able-bodied worshippers, dressed in spring colours. It is not unusual to have a hundred tables, or litters, in a procession, each sustaining a number of boys or girls, an effigy of the water-ox, or of the human face divine. Arriving at the door of an appointed temple, the che-foo, who had been in waiting there from the preceding day, advances to welcome them, in his capacity of Priest of Spring. He is *pro tempore* the highest officer in the district, exacting obedience from the viceroy, should they meet, during his ten days' sovereignty. Gorgeously attired, and shaded beneath an umbrella of state, enriched with embroidery, he delivers a discourse upon the praises of spring, and recommends the cause of husbandry; after which he strikes the figure of the water-ox three times with a whip, as the commencement of the labours of the plough. This is the signal for general action; the multitude now proceed to stone the buffalo, from which, as it tumbles to pieces, numbers of little images fall out, for which a general scramble takes place. Proceeding to the various public offices, the cortège halts in front of each, and there makes a noisy demonstration, in return for the images, or medals, so generously thrown amongst them by the authorities.

The ceremony observed on "Man-day," when an image of the human form is carried about in triumph, is in all respects identical. Government supply the litter-carriers, and the litter-men, (Tae-Suey) and the effigy which is worshipped as "the Deity of the Year," in allusion to the cycle of sixty years employed by the Chinese in their chronological computations. There is a festival observed at Palermo, and called "The Triumph of St. Rosalia," which in its extravagance and arrangements very much resembles "Meeting the Spring," but differs altogether in its objects. However, the festival of Apis, in ancient Egypt, resembles the Chinese feast in every respect.

* Vide "Shores and Islands of the Mediterranean," p. 48.

Drawn by T. Allom

Engraved by H. Adlard

Melon Islands and Irrigating Wheel

Les îles melons et roue à irrigation

THE MELON ISLANDS, AND AN IRRIGATING WHEEL.

To various use their various streams they bring,
The people one, and one supplies the king.
GARDENS OF ALCINOUS.

MODES of raising water with facility from wells and rivers, for domestic and agricultural purposes, must have been peculiarly studied by Eastern nations, where the the soil is arid—the atmosphere sultry. The Athenians, in their earliest ages, had no other beverage than water, hence the loud praises of its merits by their chiefest poets: but they did not then possess any mechanical contrivances for raising it to the surface. Near the mouth of each public well a cylinder of marble was fixed, up the side of which the laden bucket was drawn by a hand-rope, a fact distinctly attested by grooves of some inches in depth, worn in the stone by the friction of the rope. To this rude mode the aqueduct succeeded, on which the great cities of antiquity appear to have expended an extravagant share of labour. The Thracians improved on the Athenian plan, by cutting a spiral staircase down into the rock, and arching over the well, by which the rope and bucket were superseded. Before the invention of pumps the Thracian well was familiar in Great Britain, and, an act of parliament was passed in the VIIIth Henry's reign for the special protection of one of these primitive fountains at Hampstead, about five hundred yards below the church, "that the citizens of London might obtain water from the bottom of the heath." In Roumelia, water for irrigation was raised by means of a large lever, having a bucket at one end with a counterpoise of stones at the other; a plan still practised by the Chinese. There, every cavity is made tributary to the supply or preservation of water; and fountains, or large reservoirs, are almost held in reverence.

It is unnecessary to dwell upon the care bestowed by ancient governments in affording a sufficient supply of pure water to large assemblages of people. The Claudian aqueduct extended fifteen miles, and was carried to Rome on arches a hundred and nine feet high. There were besides fourteen similar aqueducts, with seven hundred cisterns for the public supply, and every house was furnished with separate pipes and channels. Beneath Constantinople is an ancient reservoir, three hundred and thirty-six feet long, one hundred and eighty broad, and covered with marble arches, which three hundred and thirty-six pillars support. The aqueducts of Carthage in Africa, and Segovia in Spain, as well as the cisterns of Alexandria, are amongst the most amazing monuments of civilization in existence. Of all these nations, none so much resemble the Chinese, in their mode of raising and conducting water for irrigation, as the Egyptians. To distribute the inundations of the Nile advantageously, they constructed eighty canals, some of them a hundred miles in length, and excavated three artificial lakes, Mœris, Behira, and Mareotis. From these vast cisterns the water was raised over mounds and other obstructions by a series of buckets connected by chains, and moved by a wheel, each bucket discharging its contents as it crossed the summit of operations. Oxen were employed occa-

sionally to work the irrigating machinery, and it is said that Archimedes borrowed from this ancient device his idea of "the cochlion or screw" for raising water. One mode employed by the Chinese resembles that already noticed as familiar to the Turks of Roumelia; and their chain-pump, the type of the English tread-mill, is identical with the Egyptian system of buckets. A third contrivance of the Chinese agriculturist, still better entitled to the claim of ingenuity, is the bamboo water-wheel, although the praise of its first invention has been claimed by others. The great moving power, called the Persian water-wheel, because that people disfigured its simplicity, is fitted in a strong-wooden frame, and, when employed for raising water, float-boards are attached to the outside of its circular rim. From the inside of the rim strong iron rods project horizontally, from each of which a square bucket is suspended by iron loops, so that, in ascending and descending with the revolutions of the wheel, all may hang perpendicularly, except those that are dipped in the water, and that one which is at the highest point. Near to the top of the frame, and at the side opposite to that on which the wheel revolves, a trough projects so far as to intercept the buckets and tilt them, compelling each to resign its contents to the trough in turn. Springs are affixed to that side of the bucket which comes in contact with the trough, by which the shock is alleviated, and the tilting made more effectual.

The Chinese water-wheel, which has been minutely described in the preceding pages,* is precisely similar in its principle and effects to that used in Persia. It is formed wholly of bamboo: short pieces of large diameter, having one end stopped up, are fixed at equal intervals on the outer rim of the wheel. Not precisely horizontally, but at such an angle as allows them to dip into the stream, fill themselves, and, retaining their burden during a semi-revolution, discharge it into the trough prepared for its reception. Such wheels prevail extensively in the flat district of the Melon Islands, which is intersected by the branches of the Kan-keang just before their influx into the Poyang lake. There the *coup d'œil* takes in a hundred wheels at a time, each capable of raising three hundred tons of water every four and twenty hours.

PROPITIATORY OFFERINGS FOR DEPARTED RELATIVES.

That so the shadows be not unappeased,
Nor we disturbed with prodigies on earth.

TITUS ANDRONICUS.

IT is probable that the most accomplished Europeans who have hitherto travelled in China, made themselves but imperfectly masters of the rites and ceremonies of the people. The length of years during which idolatry has reigned here is alone an explanation of the multitude of absurdities that have successively supervened—absurdities so palpable, that foreigners, especially Christians, have treated them with contempt.

* *Vide* Vol. I. p. 65. Vol. III. p. 31.

Hence it is, that when access is permitted to the halls, and temples, and public places of China, we meet at every step with some new object of surprise. Yet in their customs and manners we uniformly trace some identity with other ancient kingdoms—some analogy so striking, that we are insensibly led into the conclusion, that all the inhabitants of this round world must inevitably be members of the great first family.

In the extraordinary confusion of ceremonies relative to the shades of the departed, we trace the sacrificial oblations which the Greeks deemed necessary, to open the gates of Orcus to a living adventurer; and there appears but little difference between the Chinese offerings for the repose of dead men's souls, and the Latin rite of inhuming the material part, that the immaterial might be allowed to cross the river Styx. 'Twas for this boon the mariner supplicated Archytas:—

> Nor thou, my friend, refuse with impious hand,
> A little portion of this wandering sand.

His spirit could not pass to Elysium, and be at rest, until this last sad ceremony was performed. But in the Chinese practice, something more selfish is implied than obtaining a passport to the seats of the blessed for their departed friend. They dread his re-appearance on earth in a spectral form, to terrify, if not to avenge, the injuries done to his memory. They hear him exclaiming:—

> My curses shall pursue the guilty deed,
> And all in vain thy richest victims bleed.

A connection between the Chinese propitiatory oblations and the mythology of the Greeks and Romans, is still more obvious than has been stated. The former are supposed to have originated in the descent of a Chinese prince to the regions of Yen-Wang, to rescue his mother, and bring her back again to the habitable globe. Having succeeded in his undertaking, he related to his countrymen the happiness of the virtuous, and the punishments of the vicious, in the other world, and enjoined propitiatory sacrifices to appease the shades of friends deceased. Here we trace the descent of Orpheus to rescue Eurydice, of Æneas to consult Anchises, of Ulysses to interrogate Tiresias—a plot as old as poesy itself, and not disdained in the age of Dante. The princely visitor of the lower regions returned to the upper world on the first day of the seventh moon, which falls some time in the month of August, and this event is commemorated by oblations and prayers, made before special altars, to avert the wrath of the angry shades, or influence the Chinese Pluto in the votaries' favour. A temporary temple being erected for the occasion, its walls are hung with ill-designed, and badly painted, representations of the tortures to which the wicked are incessantly exposed in Yen-Wang's purgatory. Effigies of evil deities stand around, auxiliaries in establishing a reign of terror. Numerous altars are raised to the manes of the dead, adorned with every species of toy and ornament which the resources of the suppliant can congregate. Bonzes attend, to direct the attitude of prayer, as well as the peculiar request which may be preferred before the altar. The priest's next duty is to chant a sort of requiem for the souls of the departed, accompanied by low murmurs of the "doubling drum." Food, including substantial and delicate kinds, is also offered in profusion, along with quantities of coloured paper,

representing vestments, all which it is imagined that spectres require in the Elysian plains. At the close, however, of the solemn ceremony, the garments are committed to the stove that stands in the temple—the food consigned to the stomachs of the bonzes—and the votaries depart to their homes with tumult.

HAN-TSEUEN—PROVINCE OF KIANG-NAN.

Oh, would I were thy shoe, to be
Daily trodden on by thee.

ANACREON.

THE poet Pih-kew-e celebrates the salubrious climate and the exquisite natural beauties of Han-tseuen, in all the pomp of Chinese hyperbole. "On the lofty summits, where the white clouds rest, the milky source is elevated: the fountain has no heart, but, self-burning, rushes forth down the mountain, gathering new power as it falls, and appears in the full tide of majesty when it comes within the sight of man." Although upwards of twenty li from the city of Soo-chou-foo, this picturesque locality is the frequent scene of pleasure-parties,—the study of such artists as China yet can boast of,—and the favourite theme of her most popular lyrists. Whether they should be represented as guide-books, tours, or topographical productions generally, many volumes have been written by Chinese authors upon the mineral and vegetable productions of the Tae-ping chain, to which Han-tseuen belongs; and many, also, upon the charms of its deeply sequestered vales, stupendous cataract, precipitous crags, and lofty summits. To the sublime heights of Han-tseuen, and to those awful precipices, that rise with mural perpendicularity above the plain, the city of Soo-chou owes all the healthful shelter it enjoys from the keen easterly winds. Like a rampart raised to screen the inhabitants, this noble range of hills is drawn around them so advantageously, that it is styled "the bulwark of the province."

Ti-fa, prince royal, and afterwards emperor of China, once visited the Han-tseuen, or "cold spring," either from motives of curiosity, or in pursuit of game. A young lady of high rank, attended by her maids, had proceeded thither a short time before, for the purpose of bathing in its frigid waters; but, perceiving a party of horsemen approach they retired with precipitation from their gaze. Not near enough to distinguish the real characters of these naïads, the royal cortége at first thought lightly of the circumstance; but, as they advanced to the spring, were surprised at seeing an eagle rise suddenly from the spot where the bathers had dressed themselves, carrying away some burden in its beak. Curiosity was now excited as to what the majestic bird had borne aloft,—what part of their property the mountain-nymphs, in their haste, had forgotten; and conjecture was busy as to who the graceful group could possibly have been. Arrived on

Drawn by T. Allom

Engraved by J. Cousen

Drawn by T. Allom.

Engraved by R. Brandard.

Festival of the Dragon-Boat, 5th day of 5th Moon.

Fête du bateau du dragon 5ième jour de la 5ième lune.

Fest des Drachen-Boots 5ten tag des 5ten Monat.

FISHER, SON & Cº LONDON & PARIS

the spot, the prince's attention was quickly attracted by a shoe, so small, as to be but barely visible—so costly, that he had never before seen one equal to it. Treasuring the prize, which he did not hesitate to conclude that destiny had thrown in his path, he now only thought of discovering the miniature foot to which it once belonged. Scarcely had he reached his palace, and seated himself on the throne, with his courtiers around him, when the eagle flew into the veranda, and, making directly to the prince, dropped the fellow-shoe into his lap, and escaped again safely to it's regions of liberty. No doubt could any longer exist as to the interposition of fate in the transaction. The finding of the first shoe was not extraordinary, farther than its beauty and value; but the part the eagle had enacted in the plot was evidently supernatural. It was decreed, therefore, that proclamation should be made throughout the empire, for the owner of the shoes; and her attendance at court, commanded, under pain of death. As no one dared afford her an asylum, the lady Candida, the most beautiful woman, and richest heiress in China, obeyed the royal mandate; and, entering the audience-chamber, then lighted up in all its lustre, the radiance of her loveliness was still so overpowering, that the prince declared her to be his well-beloved wife in the presence of the assembled court. In this ancient legend the well-known fairy tale of Cinderella may be traced; but there is another fact connected with it, still more remarkable, it's establishing an analogy between the customs and manners of two ancient nations, for, the Candida of Chinese story, is evidently the Rhodope of Egyptian.

FESTIVAL OF THE DRAGON-BOAT,

ON THE FIFTH DAY OF THE FIFTH MOON.

They gripe their oars, and ev'ry panting breast
Is raised by turns with hope, by turns with fear depress'd.

DRYDEN.

It is not a little remarkable that the very form which the enemy of mankind is represented, in the sacred writings, as having assumed, to effect the fall of our first parents, should be held in the highest veneration by the Chinese. Such a devotion cannot arise from either reason or revelation, for its victims do not possess the one, and do not sufficiently exercise the other; yet, let not Christians be so uncharitable as to say, that the roaring lion, who goeth about seeking whom he may devour, still holds dominion over Chinamen. An old and learned author writes, "In China there is nothing so familiar as apparitions, inspirations, oracles, false prodigies, counterfeit miracles, whence follow storms, tempests, plagues, wars, and seditions, driving them to despair; terrors of mind, intolerable pains:" again,—"by promises, rewards, benefits, and fair means, he (Satan) creates such an opinion of his deity and greatness, that they dare not do otherwise than adore him, they

dare not offend him."* That the grossest idolatry and most slavish superstition predominate in China, is undeniable; the effect is obvious, although the cause may be somewhat latent.

The destinies of the empire are said to be under the tutelage of four supernatural animals—the stag, tortoise, phœnix, and dragon. The first presides over literature, and is visible at the birth of sages; the second over virtue, and appears at periods of wide-spread morality, or perhaps on occasions of general peace, when Janus closed the gates of his temple at Rome; the third controlled divination; and the dragon represented authority. This last extraordinary monster is the national ensign of China; it is painted on their standards, attached to precepts, edicts, documents, books, and all imperial instruments or insignia. Besides his possession of authority, the dragon influences the seasons, and exerts a decided mastery over the heavenly bodies. Eclipses have always hitherto yielded to his ravenous propensity, which leads him occasionally to swallow the sun and moon, leaving the empire in total darkness. To appease his wrath, to divert his attention from these serious pursuits, the festival of the Dragon Boat is instituted, and held on the fifth day of the fifth moon, which generally falls in June.

A boat of trifling width, but long enough to accommodate from forty to sixty paddles, is built for the occasion, having a figure-head representing the Chinese imperial emblem. As it cuts through the water with a rapidity which so great an impulse necessarily communicates, the shouts of spectators, sounds of wind-instruments, and rolling of drums, lend increased vigour to the boatmen, whose sacred vessel not unfrequently comes into collision with lesser bodies, over which it passes almost imperceptibly, to all but the sufferers. A monster drum, with a well-stretched ox-hide for its head, placed amidships, is beaten heroically by three stout players; these strike simultaneously; whilst a professional clown, at their side, continues, with increasing activity, to make grimaces, rise on his toes, sink on his haunches, sneer, snarl, look up towards the sky, and wind his arms about, to the cadences of the great drum. On the little deck at the boat's head, two men are stationed, armed with long sharp-pointed halberts; and their peculiar duty is to shout, and brandish their weapons in the most menacing manner. The Dragon, although fervently adored as being capable of good, is also servilely feared as the author of evil, and it is for this purpose that he is believed to conceal himself at certain periods in the little creeks, and under the shelving banks of the river. Although Mother-Carey's chickens present a more serious apprehension of danger to the mariner than the hiding dragon, the Chinese sailor lives in constant fear of being overturned by the malice of the latter, who darts out suddenly from his ambush upon the unsuspecting victim. The inconsistency of superstition is strongly marked in this national festival; for, the very deity to whom they ascribe the possession of authority at all other times, in the month of June they undertake to put down, or frighten away. Who could imagine any system of idolatry so infatuated as to prompt the inscription of "The flying dragon is in heaven," in letters of gold on the chief national emblem of a people, and the next moment to advise the pursuit of the same imaginary being amongst the laden boats that loiter in the Canton river?

* Riccius, lib. i. cap. x.

Drawn by [illegible] Sketched on the Spot by Capt. Waldart R.N. Engraved [illegible]

City of Amoy, from the Tombs

[illegible]

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CITY OF AMOY FROM THE TOMBS.

"A city pleases me: I have intense
Delight in human effort, and my soul
Becomes as 'twere a portion of the whole,
In all its beauty and magnificence."

MARY HOWITT.

CAPTAIN STODDART's accurate view of the site and scenery of this celebrated entrepôt, is a panorama of exquisite loveliness. Employing the ancient burial-ground as an observatory, the eye ranges over the low-lying city with its embattled walls; the wide-spread suburbs, with their countless cottages; beyond these, again, to the land-locked cove, dotted with busy merchant-men, there riding securely from every breath of wind. Above the waters of the inner bay, which closely resembles an inland lake, rises a noble chain of mountains, dentated in outline, and granitic in structure. Ko-long-soo, interposed between the outward ocean and this picturesque basin, acts as a natural and most efficient breakwater, imparting such entire and constant placidity to its surface, that vessels may lie here at all seasons regardless of the weather, biding their time for unfurling the sails; and transit from shore to shore by boats of tiny tonnage, is never attended with risk or interruption.

When the habitual insolence, and practised duplicity of the Cantonese,—their increased resentment towards the English, arising from recent military humiliation, and the destruction of their mercantile monopoly,—are considered, it seems reasonable to conclude, that the island and city of Amoy will succeed to a large share of that trade, which is hourly passing away from Canton for ever. The navigation of the Canton river is tedious, and often insecure,—the entrance to the cove of Amoy is short, deep, and unimpeded. Egress is equally inconvenient from the former city, while vessels may wait in the inner harbour of Amoy, under island-shelter, for favourable weather, and sail almost the moment of its return. Besides these natural advantages, all which have more than once been dwelt on in these brief notices of the great empire of the Chinese, our embassies and expeditions have uniformly found a kindlier spirit, a more generous feeling, predominant at Amoy, towards foreigners, and traders, and visitors, than at other ports of China; and it is sufficiently shown by our missionaries and travellers, that the citizens of this populous place would long since have saluted the British flag, floating on the tranquil bosom of their sun-lit bay, if imperial menaces had not deterred them from every act of hospitality to the stranger.

Being nearer to Canton than the other open-ports of the empire, Amoy will probably be sooner, as well as more securely, enriched, by the abolition of commercial monopoly at that much-disliked emporium; and, from the very flattering accounts given by

Gutzlaff, Medhurst, and other learned travellers, of the social character of its citizens, intercourse with foreigners at this city is likely to be more close, more constant, and more conciliatory, than has ever hitherto been permitted by this very jealous and primitive people.*

ARRIVAL OF MARRIAGE-PRESENTS AT THE BRIDAL RESIDENCE.

"And God that all this world hath ywrought,
Send him his Love that hath her so deere bought."

CHAUCER.

WHENEVER Providence has distinguished the bride from the bridegroom by rank, wealth, or other adventitious circumstances, the marriage contract in China too nearly resembles a bargain for sale and purchase. It may unquestionably be retorted, that the practice of setting a price on female loveliness degrades the social customs of European life, and that both wives and husbands are occasionally purchased in the most civilized kingdoms of Europe; yet, in all such cases, there is one redeeming virtue not found in Chinese ethics, namely, that the principal parties to the contract, the lovers themselves, have the privilege of a previous acquaintance. Should report celebrate the charms of a lady amongst the higher classes in the Celestial empire, purchasers soon appear, to solicit her hand;† and, so soon as the monetary arrangements are concluded, the suitor is permitted to send rich presents to his lady-love. In this act of courtesy, this subscription to custom, he is joined by his relatives and private friends, who vie with each other in making offerings, costly in proportion to the dower to be received with the bride, or paid to her parents. These gifts are to be carefully distinguished from the coarser specimens of art borne in the marriage-procession. They consist of trinkets and toilet-furniture, silks and silver-ware, and the manner of their presentation is peculiarly ceremonious. One of the chief apartments of the house is allotted to the reception of such tokens of respect; there the female heralds are admitted, and acknowledged with some degree of solemnity, while around are seated in sorrow, either serious or assumed, the sisters and and near kindred of the bride. To the elder ladies of the family belongs the duty of laying out the gifts judiciously in the inner chamber; the bride meanwhile, in her broidered cap, occupying a conspicuous place, and expressing her thanks to the various messengers of kindness.

The late professor Kidd observed a remarkable analogy between marriage ceremonies amongst the higher orders in several Oriental kingdoms, but especially the Malays and

* See more full descriptions of the city and harbour of Amoy, in Vol. II., p. 69. Vol. III., p. 56.

† *Vide* Vol. III., p. 59.

Drawn by T. Allom

Foot of the Sur hung, or Iron Peaks, at Ja. Nan

Chinese. "There were three days of feasting and preliminary amusements, during which the bride was visited by her friends, and adorned by her attendants with jewels, raiment, and perfumes, supposed most likely to render her acceptable to the bridegroom. On the evening of the third day from the commencement of these ceremonies, when the bride was shut up in her own apartment, with her female friends, the bridegroom came to the door, and demanded admission. A voice from within asked who was there? and on what errand the visitor had come? questions which the bridegroom answered by calling aloud his name, and demanding the young lady within to be given to him as his wife. In reply, he was desired to state what present he proposed to make, if the doors were opened? A diamond of considerable value was promised. The door was immediately thrown open, and the husband, on presenting the precious gem, was admitted to the presence of his bride; who accompanied him to the nuptial feast spread upon a mat on the floor, on which they both sat down to eat. It was at the feast, prepared in the evening, and consisting of all the delicacies afforded by the climate and the season, with a large bowl of rice in the centre, that the ratification of the marriage agreement took place, which in its essential points is the same as among the Chinese; and was in all probability the primitive custom of sanctioning marriage. It is impossible, in referring to those observances, not to be struck with the illustrations they afford of customs and expressions in the Sacred Scriptures, such as decking the bed of the bride of Solomon; anointing the person of the bride with perfumes and myrrh,—the great gaiety and festivities of the party, kept up for a considerable period, according to the rank of the individuals, and various other points of coincidence."*

FOOT OF THE TOO-HING, OR TWO PEAKS, LE NAI.

PROVINCE OF CHEN-SI.

'Tis good to climb the mountain high
And trace the valley deep,
To gaze upon a brilliant sky
Where clouds of silver sleep.

ARGYRO CASTRO.

FEW scenes in the whole empire of the Chinese, more fully illustrate the jealous policy of its government than the picturesque locality of the "Two Peaks." Not deeming this rocky barrier sufficient protection against the untamed animals, rational and irrational, of the desert, the Great Wall has been continued on the other side of the mountains of Chen-si, without sufficient reflection, by its royal founder, upon the ridicule so superfluous a defence might probably excite. Against all such apprehensions, however, the

* *Vide* China, by Samuel Kidd, p. 325.

legislators of China appear to have been completely proof—remaining eternally wrapped up in ideas of the antiquity, majesty, populousness, and power of their country. Nor is this more than useless wall, raised to defend the Too-hing, the only act of conspicuous folly and bigoted policy which the vicinity discloses. Valuable mines of gold lie buried in the rocky treasury of these mountains, easily accessible to such skilful miners as the Chinese; but they are prohibited from being worked, on pain of death. So resolute on this point is the imperial decision, that a guard of tiger-hearted Tartars is stationed at "Two Peaks," to prevent the least attempt at seeking for this source of human weal and woe.

A high road, from the Orlous country to Sin-gan-foo, through the Too-hing mountains, was formed, it is said, some thousand years since, and by upwards of one hundred thousand labourers. High hills were levelled, deep valleys filled up, and bridges thrown across chasms, and ravines, and defiles, from mountain to mountain. In some places roads were conveyed on pillars, like our grand modern aqueducts of Europe, across low districts of miles in length; in others, as at "Two Peaks," a passage was cut through the solid rock, and, with an expenditure of manual labour never known but in China, steps hewn in a lofty mountain from its base to its summit. At the commencement of this zig-zag avenue a guard is stationed, under the command of officers having authority to exact toll from passengers and duty on merchandise. A station-house at the upper gate is of singular construction. The passage hewn in the rock being only wide enough to admit a sedan, with a foot-passage at a side doorway,—the guards are lodged in a series of apartments elevated on poles some twenty feet above the road. Besides transit duties, a very considerable amount of revenue is derived from the productions of the district itself. The climate is suited to the cultivation of rhubarb, honey, cinnabar, musk, wax, and odoriferous woods of the sandal kind. Although the inhabitants are not allowed to touch the gold, they raise coal in great quantities, besides several species of minerals employed by native physicians as remedies for fever, and as antidotes against poison. Stags, fallow-deer, wild oxen, and fierce animals of the feline species, range these rocky regions: their capture affording constant employment to the natives, and their skins constituting a source of wealth. In the low districts, where the river periodically inundates the land, wheat and millet are raised in abundance, but little or no rice.

This perhaps is too commercial, too utilitarian a picture, of this remote but romantic locality, nor is it in all respects a full and fair one; for, in addition to the varied forms of the Too-hing summits, the luxuriant vegetation of intermediate valleys, and salubrious quality of the climate, no province of China is more richly adorned with instructive examples of natural history. This is the country of that beautiful spotted animal resembling the leopard, for which a name is yet wanting in English; of the Chinese chamois, from which musk is obtained; of The Golden Hen, the pride of the feathered tribe, in Asia; and, here also, amidst a myriad of blushing companions, *The Queen of Flowers* has established her superiority. More delicately coloured than the rose, its leaves are larger, its perfume sweeter, and its blossoms endure much longer.

Drawn by T. Allom — Engraved by E. Brandard

The Fortress of Tezrer. Ning-hai

Terreckens Festung, Ning-hai

THE FORTRESS OF TERROR, TING-HAI.*

Go, standard of England, go forth to the battle,
Go, meet the proud foes in their hostile array;
The heat of the action where loud cannons rattle,
Is where I have borne thee through many a day.

The Soldier's Farewell to his Flag.

NOWHERE, during the British descent upon the coast of China, was the destruction of life and property greater than at Ting-hai. Situated in the entrance to the bay of Hang-tchow-foo, Chusan might operate as a breakwater against the ocean's waves, a fortress against foreign wars; but in the latter capacity it proved lamentably deficient. In the preceding pages of these descriptions, the fall of Ting-hai is recorded, almost in the language of an eye-witness; and, in subsequent passages, the site and scenery of the locality dwelt on with some degree of minuteness. It is remarkable that those places which the Chinese government believed to be impregnable, yielded readily to British arms, while positions of less reputation afforded more obstinate resistance. Every hill on the coast in the vicinity of Ting-hai, is crowned with a battery of apparent strength; some too elevated to be effective, others too much exposed to the fire of an enemy. At the entrance of a defile, watered by a rivulet flowing from the valley of Chae-hu, and on an eminence about two hundred feet above the level of the bay, stands one of those deceptive structures, misnamed "The Fortress of Terror," in which the Chinese so lucklessly reposed entire confidence, when the British fleet cast anchor in the roads beneath.

No troops, however armed or disciplined, could have acted with more eminent personal gallantry, than the Tartar garrison of the fort of Terror, yet none ever encountered a more signal overthrow. Two circumstances contributed to produce this result, one, the scientific principles, perfect discipline, and national courage of the British; the other, ignorance on the part of the Chinese, of all modern improvements in the destructive art of war. Hereafter these hill-forts may be strengthened, and rendered serviceable; yet even this hope would appear to be extinguished by the extensive application of steam in the British navy.

In one of the picturesque and rocky glens of Chusan, and immediately behind the city of Ting-hai, where several spacious villas are erected, stands a grotesque-looking Hall of Ancestors,—octagonal in form, and covered with a lotus-shaped roof, having dragoned finials; it is open beneath, and, from its pleasant position on an elevated rock overhanging the glen, and commanding a prospect of the fortress in front, and of the sea at its base, is a constant scene of visitation. In Chusan, generally, there are many indications of a very ancient occupation, perhaps none more obvious and useful than the old paved roads

* *Vide* Vol. I. p. 91. Vol. II. p. 43, & 52. Vol. III. p. 53.

leading up every glen, and often climbing to the summits of the hills; the best examples of these may be seen in Anstruther's Valley, and at Pih-chuau. One well known paved-way, crossing an artificial river by a wooden bridge, ascends the ridge of rock on which the open temple rests, and, descending on the other side, passes the lower walls of the fort, and continues to Ting-hai. Although a mandarin of some consequence, as his retinue implies, is seen approaching the temple in his sedan of ceremony, the roads of Chusan were not constructed for the convenience of visitors, the gratification of travellers, or the mere objects of pleasure. Every hill is cultivated to its summit, every valley, from the mountain's foot to the river's margin; and, as industry and fertility are here happily concomitant, a large surplus arises for the enrichment of the labourers. These productions, including rice, cotton, sweet potatoes, coarse tea, and candles made from the seeds of the tallow-tree, are conveyed along the canals in barges, and afterwards carried to the sea-ports by the usual mode of transport in China, the bamboo-pole laid across the shoulders, with buckets, or baskets, or boxes suspended from its extremities. In the agreeable scene, with which the faithful pencil of Captain Stoddart has made the western world familiar, little boats are just arriving at a convenient place for landing or receiving burdens; and, beyond the pool, a picture still more animated presents itself, in the bustle of the boatmen and porters belonging to a large farm-house, the paddy grounds of which are supposed to lie behind. This pleasing spectacle is singularly characteristic of Chusan landscapes; everywhere in this cheerful island, hills and valleys, woods and rivers, luxuriance and sterility, are seen in contrast; and, the precise beau-ideal of romantic beauty amongst Chinamen,—the end, so eternally pursued in their landscape-gardening, namely, the introduction of rocky-groups, and forest-trees, and running waters, amidst the highest state of refinement and cultivation, is effected in Chusan, by a generous co-operation of nature.

GRAND TEMPLE AT POO-TOO,

CHUSAN.

No regal state with eating cares intrude
To break the stillness of his solitude;
No wealth allures, with all its glittering store;
But peace, contentment, wait the bonze's door. H.

Poo-Too, or Worshippers' Island, in Chusan archipelago, is the chief seat of Chinese Buddhism, and has long been celebrated for the riches, and magnitude, and glories of its temples. Although the whole area of this sacred spot does not exceed twelve square miles, nor its original population two thousand souls, yet here now upwards of 3,000 monks, or bonzes, of the Hoshang or unmarried sect, reside, and lead a Pytha-

The Grand Temple at Tse hoo Chusan Island.

gorean life. Three hundred isles and upwards, constitute the Chusan group, many of which are larger and more fertile than Poo-too,* but none comparable to it for inequality of surface, variety of scenery, and boldness of outline when seen from a distance,—shelter and repose when closely visited. For the latter reasons, doubtless, these ascetics selected the deep glens of Poo-too for their temples, and for their tombs. Upwards of four hundred minor chapels have been erected on this little isle, but there is one building which is considered the very cathedral of Buddhism. In a fertile and narrow valley, overhung by granitic summits that reach, in some places, to a height of one thousand feet, and traversed by a rivulet of clear, sweet water, stands The Grand Temple. Between two tall flagstaffs, planted securely in the natural rock, a flight of steps ascends to the simple gateway leading to the court; monastic dwellings, of two stories in height, substantially built, and surmounted by hideous dragons, are grouped closely together; and behind them rises the many-storied pagoda, that marks the site of the temple of worship. It is more than probable, from the solitude and study to which the bonzes of Poo-too dedicate themselves, that they are acquainted with the labours of the Catholic missionaries who once visited their country, and who were so favourably received by Kang-he. It is also perfectly certain that they are familiar with the mode of worship observed by the Portuguese at Macao, because crucifixes and images of our Saviour, and of the Virgin Mary, mixed with articles of a general character, are publicly offered for sale in the shops of Ting-hai. These notorious facts will therefore explain the anomalous appearance of a large and well-carved cross, conspicuously placed on a sculptured and solid pedestal, being found amongst the external architectural decorations of a Buddhist temple.

Although Buddhism is a religion confined to its officiating priests, the public feel an interest in its preservation, as communicating to social life a moral impulse. They contribute, therefore, alms to the priests, and donations to the pagodas. When Nanking was restored, after its devastation by the Tartars, the green and yellow tiles of the imperial palace, in that city, were presented to the bonzes of Poo-too; and, being placed on the great temple, they now reflect the bright rays of a mid-day sun, with a brilliancy that is observable many miles from the Island. Quan-gin is the most revered idol in the grand pagoda, but Teen-how, or the Queen of Heaven, is enthroned in the smaller ones. In all of them are colossal images of Buddha, either in a standing or sitting posture, and, in some instances, surrounded by upwards of fifty of his disciples, fashioned from clay or plaster. In the chief saloon of the great temple, a large and beautiful bell, sculptured with inscriptions, and scalloped at the mouth, is preserved; and, beside it, rests a drum, the head of which is about eight feet in diameter, covered with ox-hide.

* Trading-junks uniformly call here on their outward passage, and the crews get their fortunes told. For a small sum they obtain an amulet, or charm, which is deemed a certain preventive to shipwreck, and a secure guarantee of a prosperous voyage.

THE BRIDGE OF NANKING.

Have not those ancient arches stood,
Time out of mind, the angry flood?
What busy crowds have paced their length,
Safe in their firm and long-tried strength.

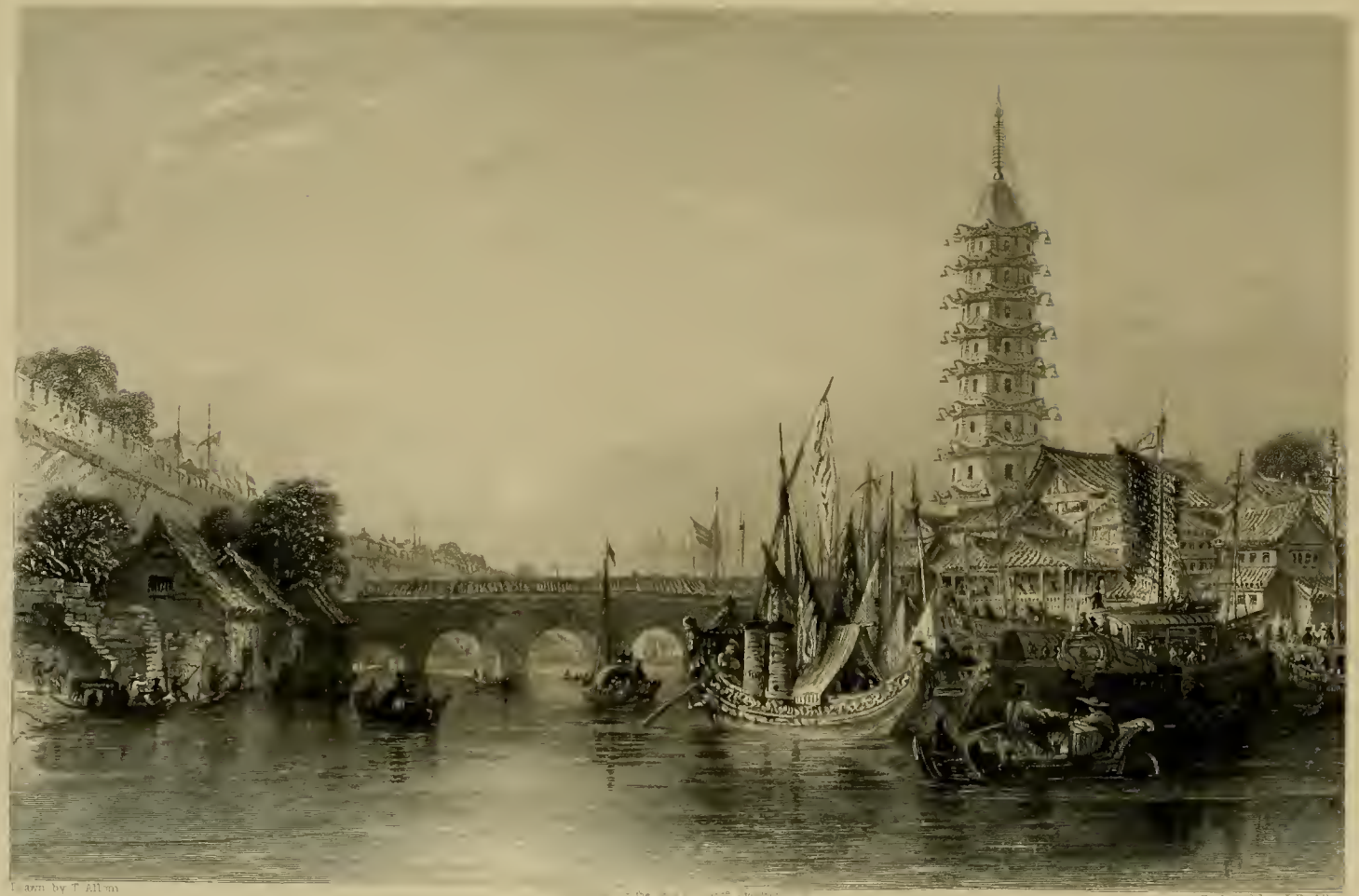
Ghost of London Bridge.

It has been previously stated in the pages of these volumes, that Nanking is not seated immediately on the banks of the Yangste-keang, but at the distance of three miles from them, and connected with that noble river by a wide and deep canal; so considerable indeed is this artificial navigation, which continues parallel to the west and south walls of the city, at a trifling interval only, that the bridges thrown across it are works of much architectual pretensions. Near to the foot of the Porcelain Tower, the largest and most principal bridge of Nanking spans the main trunk of the canal, forming a communication between an extensive suburb, and the west gate of the city. It consists of six well-turned arches of unequal width, and is altogether a scientific work, being kept down nearly to a level with the banks at either extremity.

Chinese bridges are constructed on different principles, in different parts of the empire; so much indeed does diversity prevail, that is, science in one place, ignorance in another, that neither censure nor applause can be bestowed upon the architects of the empire generally in this particular respect. Arches, pointed like the Early English, may be found in one locality; the horse-shoe, or Moorish form, abounds in another: ornamental bridges, in gardens and pleasure-grounds, consist mostly of one opening, either arched or flat; some of those built over navigable rivers have piers so lofty, that junks of two hundred tons burden can sail under them without striking their masts; one arch, and of large dimensions, is of frequent occurrence; so also are bridges of a number of arches, and that near Sou-tchoo-foo consists of no fewer than ninety-one.

That beauty and strength are not inseparable in works of art, is at least fully illustrated in the structure of the graceful one-arch bridge of China. Each stone is cut so as to form the segment of a circle, and, as there is no keystone, ribs of wood, fitted to the convexity of the arch, are bolted through the stones by iron bars, fastened securely into the dead-work of the bridge. Sometimes wood is dispensed with, in which case the curved stones are mortised into long transverse blocks of the same material. In some parts of the empire, on the other hand, arches of smaller stones, and pointed to a centre, as in Europe, are everywhere seen. The arches of the towers on the Great Wall, are all exactly turned, and the masonry of that miracle of labour is referred to by those who have examined it, as a perfect model of enduring industry.

From what has here been stated, it would appear, that not only are the Chinese in perfect possession of the true scientific principles of arching in masonry, but still fur-



Drawn by T. Allom

Engraved by J. B. Allen

The Bridge of Nankeen

Drawn by T. Allom.

Sketched on the spot by Capt.ⁿ Stoddart, R.N.

Engraved by W. Le Petit.

Ancient Tombs near Amoy.

Ancient Sepulchres near Amoy

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ther, that they acquired that knowledge before any other known nation. Arches cut in the solid mountain occur in Hindoo excavated temples, but, when independent stones are employed, and the building was to be superstructed on columns, then the stones above the capitals were overlaid, like inverted steps, till they met in the central point above and between the two columns, resembling, at a little distance, a Gothic arch. Neither the Persians nor the Egyptians appear to have been acquainted with the circular arch, for, no such form occurs in the ruins of Persepolis, Balbec, Palmyra, or Thebes, nor does it seem to have been much used in the magnificent buildings of the Romans, antecedently to the time of Augustus. Those that are now disclosed in the disinterred fragments of Pompeii, are on a diminutive scale, seldom employed to sustain a heavy weight, but principally to decorate and relieve the monotony of a continuous surface. If Chinese annals deserve any credit, the arches in the towers of the Great Wall were constructed before the western nations of the world were acquainted with the invention. But, independently of their own testimony, circumstantial evidence favours the decision, that, with them, this discovery of so much beauty and utility, first originated.

The Bridge of Nanking is built entirely of red granite, with circular arches turned with cuneiformed stones, and resting on piers of solid masonry. That its projectors were little apprehensive for its stability, is shown by the erection on each side of the causeway, of a row of substantial dwellings, one story in height. These do not prove as injurious as droves of cattle, coaches driven at a rapid pace, or armies marching with regulated step, the most severe test of a swinging bridge, but they do, to a certain extent, establish the sustaining ability of the structure. On one side of Nanking great bridge is shown the city wall, on the other the Porcelain Tower; while the state-junk, conveying an imperial commissioner, who had just arrived to treat with the English, has reached its berth at the principal landing-place.

ANCIENT TOMBS, AMOY.

Perhaps in this neglected spot is laid
Some heart once pregnant with *celestial* fire,
Hands that the rod of empire might have sway'd,
Or waked to ecstasy the living lyre.

GRAY'S *Elegy*.

EVERY addition made to our knowledge of Chinese history and habits, contributes to render the analogy with other Oriental countries closer, by which their vain notions, of a separate origin from the rest of mankind, meets with circumstantial contradiction. Ceremonies in honour of the dead, form no minor criterion of previous identity, and, whenever we find two nations, or people, observing rites nearly similar, and those of a very complicated character, it may, with great probability, be concluded, that they are derived

from a common origin. All the forms of a Chinese marriage are discoverable in some country or other of the Eastern hemisphere, their affectation of peculiarities being an insufficient disguise. So also, in the burial of the dead, a striking similarity to the practices of countries described in Scripture, has been ascertained, by modern travellers, to prevail in China. Exploring parties of British officers, actuated by no other motives than those of curiosity, amusement, or instruction, set out from Amoy, and, ascending the granite hills that shelter and adorn the vicinity, were astonished by the discovery of an ancient cemetery. It occupied a hollow or excavation in the mountain, such as would have been left by an extensively wrought quarry, and, from its weather-worn appearance, was evidently of most ancient construction. A crescented tomb of triple walls, dedicated to a mandarin of high rank, stood in front of the enclosure, behind which rose a long flight of steps cut in the rock, leading up to a gateway of grotesque design, consisting of a double ogee-roof, sustained by four wooden columns. The inner space had evidently, in former ages, been excavated, the stone carried away, and the regular area left by its removal, formed into galleries and promenades, rising in tiers one above the other. In some instances, vast spaces were enclosed by walls of solid masonry, within which were temples, or tombs, hollowed from the rock, and filled with remains of the dead. In other directions, several hundred vaults stood, with opened doors, upon a gallery of considerable length. In some cells, urns, in others coffins, were found, while many had become altogether deserted and tenantless. Here, however, incontrovertible evidence is offered, that the Chinese anciently—for these sepulchres are, by themselves, considered to rank amongst their earliest records of civilization—entombed their dead in catacombs, like many other Oriental nations. The Egyptians constructed pyramids and labyrinths, to contain the remains of mortality. The Phœnicians and Greeks hollowed out rocks for tombs, surrounding their chief cities with depositories of the bones of their fathers. Beneath Rome, Naples, and Paris, are extensive catacombs; and gigantic constructions of similar description, but far more early dates, exist on the African shores of the Mediterranean. The doors, or the panels cut in the rock on each side of them, in these catacombs of Amoy, are carved with appropriate inscriptions, and with effigies of wives, or attendants, or slaves, or horses, or other objects that contributed to the honour or happiness of the deceased. This custom is precisely co-incident with that of the most ancient Egyptians. There the catacombs give us an idea of those whose existence is still unknown to us. They contain the history of the country; and the customs and manners of the people, painted or sculptured in many monuments, are in the most admirable preservation.

It was customary in China to bury slaves, and even queens, alive, with the remains of emperors and princes; but, the Tartars substituted the less cruel and sinful system of burning representations of all imperial attachés in tinfoil, and of placing little wooden images of them also upon the graves of their royal masters. This very custom, Herodotus alludes to in speaking of the Scythians: he says, that at the funerals of their chiefs, wives, servants, and horses were all impaled alive, and placed around the tyrant's tomb. In Egypt, the hieroglyphics on the walls of the mausoleum express the extent of the deceased prince's authority, the number of his slaves, and of his subjects;—at Amoy, the devices

Engraved by W. H. Capone

Pagoda and Village on the Canal near Canton

Pagode et village sur le canal près Canton *Pagoda und Dorf am Canale bei Canton*

on the rocks are intended to express similar objects. These tombs, therefore, only made known to Europeans since the return of our victorious expedition from China in the year 1844, afford a convincing proof that the primæval habits of the Chinese did not differ from those of the earliest people spoken of in the Scriptures, for they also placed their dead in grottos. Abraham was laid at rest in the cave of Machpelah.

It may give confirmation to the conclusion here attempted to be drawn, to quote this well-known passage in the sixth Æneid of Virgil.

> Those pleasing cares the heroes felt, alive,
> For chariots, steeds, and arms in death survive,

as evidence that the Romans were familiar with that kind of sepulchral sculpture, which perpetuated the dignity of the deceased hero: and a passage in the Electra of Euripides,

> Thou *Queen Earth*, to whom I stretch my hands,

demonstrates an analogy between the funeral rites of the Chinese and the Greeks, all tombs in the kingdom of Cathay being, to the present day, consecrated most especially to *How-too*, or, "queen earth."

PAGODA AND VILLAGE ON THE CANAL,

NEAR CANTON.

> Here on a clear and crystal bed,
> A sparkling radiance round thee shed,
> Thou view'st the forms and shapes that rise,—
> Spires—villages—delight thine eyes. H.

Animation increases as the city of Canton is approached, not solely from the cultivated character of the enclosing banks, the constant passing of vessels engaged in foreign trade, but more particularly from the vast amount of population permanently located on the watery surface. Pilot-houses, stores, merchants' villas, and groups of humble dwellings, overshadowed by waving pines, lend an air of cheerfulness to the ever-varying view; and, the style of architecture, combined with the seasonable decorations of the houses, add much agreeable effect to the moving picture. One locality is peculiarly gratifying from the liveliness of the scene, and assemblage of pleasing objects and circumstances. A row of picturesque cottages, on one bank, is approached from the water by a broad flight of steps, shaded in hot weather by the outspread branches of a lofty forest-tree; on the opposite bank stands a temple of Fo, and a tall pagoda encircled by ramparts, where the Chinese sustained, for some twenty minutes, an attack from a small British force in the recent war with the empire. It is at this place, called the Yellow Pagoda, that so many junks stop, and their crews, disembarking, make offerings to the tutelar deity of the islet for their safe return, or conciliate his favour for a prosperous

voyage. From this venerated spot to the city-quays activity and, indeed, confusion, appear to increase with an accelerated speed, so that when once the noble panorama of the Yellow Pagoda, the majestic stream of the Cho-keang, and the distant amphitheatre of hills are passed, Honan and the sounds of the city-streets are soon encountered. This is the principal suburb allotted to foreigners for their residence, but the privilege is accompanied by so many infringements, that the value of the gift is much less than the giver could ever have contemplated. Every promenade is previously occupied by the most idle and ill-conducted of the native population, intermixed with a countless crowd of beggars. These troublesome characters hitherto, that is, previously to the Chinese war, with unblushing effrontery gathered around each foreigner, either to satiate vulgar curiosity, or extort, by pressing importunity, undue alms.

Beyond, or rather through, a dense forests of masts, a view is obtained, from this suburb, of the European pavilion at Canton, and of the factories of foreigners, but, approach thither appears to be impracticable, if not impossible. Barges, barques, boats, junks, and larger vessels lie side by side in one continuous arrangement on the surface, so that no avenue remains for a new arrival. The custom-house, therefore, cannot be reached without the aid of a constabulary force. Even with these auxiliaries the achievement is one of considerable difficulty—one in which torrents of abusive language are sure to flow, repeated blows constantly interchanged, and personal injury not unfrequently inflicted. Some abatement from the uniform violence of these scenes has taken place since the opening of Ning-po, and of other ports, the establishment of more free traffic at Macao, and the settlement of Hong-kong by the English; yet still the Cantonese retain an extensive foreign trade; the population of their city is considerable; and they are not without the hope, that the reign of bigotry may again return, and restore to them their much abused monopoly of European and Indian commerce.

SCENE ON THE HONAN CANAL,

NEAR CANTON.

> And here the wide earth's treasure
> Shall merchants bring—spices, and gems, and gold;
> All precious wares for pride, and pomp, and pleasure,
> Shall here be bought and sold.
>
> MARY HOWITT.

NOT far from the celebrated temple is the embouchure of the Honan Canal, a principal highway of traffic, and an avenue to scenes of beauty, industry, and cultivation. Villas erected at immense cost line the banks in many places, their balconies being decked with fragrant flowers, adorned with fantastic lanterns, and distinguished by various other productions of an ancient refinement. Like the palaces of Venice, each villa has a separate

Drawn by T. Allom.

View on the Honan Canal near Canton

cove, or fairy port, where the barge of its wealthy owner lies moored, until the sounds of pleasure once more call it into service. In some places the store, or factory, of a merchant stands on the margin of the water, a broad ladder descending from the lowest verandah, for the convenient delivery or reception of merchandise; while tablets hanging from the pillars indicate the name, and quality, and particular business of the proprietor. Those who have made a tour of the Venetian lagunes, are prepared to appreciate the pleasant character of such watery ways, where familiarity soon obliterates the idea of danger, and novelty insensibly adds zest to enjoyment. Immediately above the locality represented in Mr. Allom's view, is a bridge of unequalled grandeur—the proud architectural boast of the Cantonese. Here the Fan-kwei has always been allowed the privilege of mixing with the subjects of the celestial empire: gazing on their singular costume, their splendid parasols, and their inexpressive countenances, while he is himself, in turn, the object of an unenviable examination. On this grand rialto, fortune-tellers and begging bonzes make their stations. The former either move amongst the passing crowd, or seat themselves at a table, on which writing materials are laid, and, for a few *cash*, unfold the mysteries of time to come. Husbands who have forfeited their wives' affections, lovers who would ensure the regard of their Dulcineas, mothers who burn with solicitude for their children's happiness, and children who have been discarded by their parents, these, and other varieties of suitors, are seen around the magician's table, awaiting, in breathless eagerness, his sentence, or their turn for consultation.

Above and below this favourite promenade the scenery of the canal is remarkably picturesque. The character of the architecture, the species of foliage, and the sleepy surface of the liquid way itself, are similar all along for many a mile, but nowhere so strikingly beautiful and agreeable as in the immediate vicinity of Ta-jin's pavilion. The principal front is sustained and decorated by colonnades so light, and delicate, that a breath would appear sufficient to blow them away, yet so solid and secure, being formed of bamboo, that they are competent to resist the rudest visitations of weather. Colours the most bright, smiling, and gaudy enliven the upper stories, from the gilded lattices of which the females observe all passengers, without being themselves discovered by the objects of their curiosity.

As your boat is pulled leisurely along, you may peep into the interior, and witness the glowing reign of luxury. There a multitude of sparkling lustres, twinkling lamps, and glaring lanterns depend from the ceiling, while everything that can minister to social enjoyment is spread around these grand saloons. Let the eye but turn to the opposite shore, and dwell upon the contrast in place and circumstances: there riches are succeeded by poverty—leisure by industry—perhaps also affectation by real happiness. Fronting the villa of the prince-merchant of Honan, is the poor-man's hut, built on piles that out-top the water; and beside it is a narrow space, overshadowed by the branches of a full-grown tree, where all his commercial negociations are conducted. Here the poor but civilized Chinaman, with a species of practical philosophy, peculiar to countries where the necessaries of life are few in number and easily obtained, leads a kind of nomade existence. His embowered wharf is equally adapted to the trans-

actions of trade and the pleadings of pleasure; and thus he whiles away one day after another, regardless of what the following may require.

But the Chinese, or rather Cantonese, population do not restrict their residences to land, nor to houses resting on piles near the shore; multitudes have their homes upon the deep, for they actually dwell in barges moored in the river, and never abandon that amphibious locality for the safer land. In some parts of the river the number of fixed barges is so great, as to conceal the greater portion of the channel's breadth, and present a solid jumbled mass. In others they are arranged with their sides contiguous, and extending from shore to shore, with the exception of a narrow passage for the shipping. Groups are often detached from the land and moored in tiers, admitting of communication amongst themselves, but preventing intercourse with the shore. This aquatic race of human beings is viewed by their brethren of the *terra firma* with suspicion and unkindness. They are believed to have had a separate origin—considered as aliens of contemptible talents, and prohibited from intermarrying with lands-people. Tradition, most foolish tradition, ascribes their origin to the wide-spread space beyond the embouchure of the Choo-keang, an idea as childish as the fable of mermen, or sons of the sea. It is to the grandfather of Teaou-kwang that the water-population of China are indebted, not only for being admitted to citizenship, but even for permission to set foot on the soil of the celestial empire.

JOSS-HOUSE, CHAPOO.

DEATH OF COL. TOMLINSON.

Whatever heavens, sea and land begat,
Hills, seas, and rivers, God was this and that. JER.

THE fall of Chapoo and death of Colonel Tomlinson have been described in the preceding pages of this volume; * the accompanying view, taken almost immediately after the sanguinary conflict which it so spiritedly represents, places before the reader the local characters of the scene on which it occurred.

In other countries, as well as in China, temples of religious worship have been converted into places of temporary defence, in time of war, and garrisoned by gallant companies that have done honour to their country. Instances are so numerous, that no student of history can be unacquainted with some of them. The positions of churches, either on a conspicuous eminence, or in a sheltered glen—either in the very centre of the village, or commanding its entrance—having a tower well suited for a military post, from which musketry can act, with dreadful effect, upon an assailing party, render their occupancy always a point of importance. And it may accordingly be

* Vide p. 49, &c.

observed, that the most fatal encounters, in every aggressive war, have arisen from a struggle for their possession. The death of Colonel Tomlinson was attended with circumstances of greater gallantry than any other event in the Chinese war; and the obstinate defence of the Joss-house at Chapoo may be appealed to by the Tartars, as an evidence of their personal bravery.

Like the religions of the Chinese, their places of worship are also various: temples, on an extensive scale, capacious and lofty; but joss-houses, of minor proportions: the former often adorned with pagodas—the latter seldom; but, both possessing accommodation for resident bonzes, and altars for consultation, to which votaries bring joss-sticks, and perfumes, and tin-foil, and other ingredients requisite for the performance of ceremonies calculated to propitiate the tutelar deities. How these inferior gods became entitled to this worship is probably little understood by the frequenters of their temples, especially since the number is considerable, and the idea attached to the divinity of many somewhat complex. Besides Halls of Confucius, Joss-Houses, or Halls of Ancestors, Temples to Buddha and Taou-tze, there are *Miaos* to the Mother of Heaven, the God of Fire, the Devil Star, the Four Chaste Ladies, the Dragon King, Literature, the Winds, Longevity—deities who attend travellers, and conduct them home in safety; and others, of whose offices the description would be still more tedious. To all these objects of worship, joss-houses appear to be consecrated; and to some of them, (the *dii majores*, probably,) greater buildings. Notwithstanding the obvious folly of the Chinese modes of worship, there is one principle connected with them that is exemplary —toleration. Nor is the objection of much weight which ascribes that quality to indifference rather than liberality, for, the Chinese may employ the arguments of Symmachus, a bitter enemy of Christianity, who yet maintained the free exercise of conscience in matters of religion. "Because God is immense and infinite," says this epistolary author, "and his nature cannot be perfectly known, it is convenient he should be as diversely worshipped as every man shall perceive or understand"—a deplorable theory, yet the offspring of reason. The same writer recommends, "that every province should retain its own institutions, revelations, orders, oracles, which the genii of the place may, from time to time, have dictated to their priests or ministers." There cannot be a more accurate account of the plurality of religions that prevail in China, nor of the grounds on which toleration is permitted in that empire.

WEST GATE OF CHING-KEANG-FOO.

Now came that awful conflict big with fate:
The band, in order, in their barges sate;
By sounding oars, and sinewy arms impelled
Their course, to reach that field of war they held.
ARGON. EXPED.

WHERE the Imperial Canal enters the Yang-tse-kiang river on the south, and where a broad and beautiful nautical basin is formed by the river's sinuosities and expansions, a vast trade has been contracted, and large cities have grown up. In the centre of the river, at its widest part, stands the Golden Island, clothed to its tapering summit with the most luxuriant foliage; on the northern shore is seated the city of Quang-tchou, and, on the southern Ching-keang-foo. Ridge after ridge of rocky mountains stretches away from the borders of the bay into the remotest distance, producing a remarkable contrast of imagined retirement and sterility, with the smiling and animated picture which the river, here a league in breadth, presents to the eye. The surface is varied by the presence of vessels, differing in size, shape, and objects. Some sailing with, others against the current; many crossing from one adit of the canal to the opposite; and countless numbers lying at anchor.

Ching-keang-foo being the key to the southern provinces, the out-port on which Nanking depends for its security against foreign aggression, was deemed of corresponding importance to the British troops in the subjugation of the Chinese empire. Being strongly protected by walls, thirty feet in height, and five in thickness, containing a large and active population, and being garrisoned by a body of resolute Tartars, its reduction was considered both the more necessary and more glorious to our army. Ascending the canal, and effecting a safe landing on both sides of the water, at the foot of a lofty and noble bridge of one arch, the British commenced a vigorous assault upon the west gate of the city. A much warmer reception than was anticipated, at first threw the assailants into some confusion, and the Blonde's boats, after a desperate resistance, were actually for a while in the enemy's hands. From this perilous position, however, they were soon released, by a party of marines and seamen belonging to the Cornwallis.

This momentary discomfiture only lent new resolution to those who were its victims; and, under cover of a destructive fire from the opposite bank of the canal, Captain Richardson led up a scaling party to the walls. Rockets and heavy guns soon overthrew the gate-towers, and the gates themselves becoming a mass of flame, destroyed all prospect of future resistance. Submission now was the sole remaining portion of the Tartars, who had fought with courage and devotion.

West Gate of Chang kiang Foo

Drawn by T. Allom.

Sketched on the spot in Sept. 1 Published by R. M.

Engraved by W. Floyd

Amoy, from Ke-long-soe

Only four miles in circuit, Ching-keang-foo is but a minor city, indeed it is the fifth in magnitude in Kiang-nan; however, from its geographical position, it is always esteemed one of the first in commercial rank. The streets are narrow, paved with marble, and contain many well-supplied shops, in which horn for lanterns forms a prominent article of sale; and the suburbs are nearly equal to the enclosed city in extent.

AMOY, FROM KO-LONG-SOO.

With varied colours drest, the mountain-steep
Reflects its radiance o'er the glassy deep,
Nature's broad mirror, where its giant form
Is seen through ages, scathless mid the storm. H.

Although long excluded from intercourse with this picturesque port, the English were early in habits of commercial friendship with the citizens. Here a stirring and a sterling trade existed before foreigners were restricted in their barter to Canton; and none of the five free ports thrown open by the interference of British arms, has welcomed back the stranger with more sincerity than that of Heamun. An island, fertile and fortified, obstructs the winds and waves in their progress from the east, rendering the inner cove always smooth and sheltered. But this agreeable spot, called by the natives Ko-long-soo, or island of crystal fountains, is insufficient to save the vessels that lie inside from the depredations of desperate men, that seek their sustenance by piracy alone. All night long the hoarse sounds of "red artillery," booming heavily along the waters, tell that the crews of the junks at anchor in the bay, are prepared to defend themselves against sudden aggression; and this practice prevailed even while British men-of-war lay moored in the offing.

Nothing can be imagined more pleasing, picturesque, and animated, than the prospect of this vast mercantile harbour from the heights of Ko-long-soo. The deep channel, crowded with junks, is at the observer's feet; the narrow promontory, forming a chief suburb, projects beyond: further still is the second passage, backed by those noble hills of granite which separate the marine district from the mainland.

Essentially nautical, the inhabitants of Ko-long-soo and Amoy have cultivated foreign trade and coasting traffic with considerable success. Excluded from the immediate advantages of internal communication and carriage, by the intervention of extensive and elevated mountain-chains, they have found more than remuneration in external dealing. Formosa, the nurse of pirates, has long conducted a profitable trade with the Heamuns; the merchants of this port have dealt directly with Singapore for many a year, and there is a continuous export of sugar to the northern towns, for which rice and other necessaries are brought back in return. From their isolated position, the Fokienese retain many peculiarities that are not observable amongst the natives of other provinces; their

language, whether it be the pure and primitive tongue, or a corruption induced by foreign intercourse, is nearly unintelligible to all other Chinamen. Fokien also is the seat of the black-tea cultivation; the term *bohea* being only a mispronunciation of *Vaee*, the name of the *shan*, or hills, where it is grown and prepared; and *tea*, an abusive sound of the more proper term *cha*, the double letter *ch* being sounded *t* by the Fokienese.*

NANKING FROM THE PORCELAIN TOWER.

There is a majesty more felt than seen,
In the vast city with its peopled homes;
And hearts all full of an immortal life,
Thousands and tens of thousands beating there.
CONSTANTINOPLE.

THE form of the enclosure, or *enceinte*, of ancient Nanking is very irregular, having been accommodated to the inequalities of surface and limits of inundations that occasionally take place. In one part lofty hills arise, affording a prospect over the whole urban and suburban area; in another the dwellings are brought into close and constant contact. At the south-west angle, where the public offices are placed, and a water-gate leads to a spacious four-arched bridge, that crosses the canal, is that suburb situated on which the famous tower has looked down for many centuries. A few *cash* procure ready admission, and having examined the relics of superstition which have escaped the ferocity of the Tartar, and rudeness of more recent iconoclasts, an ascent to the summit will repay rational curiosity. Eastward, yet at the pagoda's base, is seen the Tartar keep, an *imperium in imperio*, city within city, being securely enclosed by its own walls, although in the very centre of the great fortified area itself. Beyond and northward, lofty, steep, and sterile hills, some of them included within the mural cincture, rival the pagoda in towering height. Farther still, continuously, the Yang-tse-keang, like an inland sea, expands its broad surface to the mountain's foot; and at some three miles' distance, is the junction of the canal of Nanking with that great and noble river. Casting the eye beneath, from the narrow balcony's dizzy height, a court-yard of oblong form is discovered, having at its further extremity a hall of learning or of religion, according to circumstances; and on either side are cells, appropriated to the idle bonzes, who live in tolerable ease on public generosity. Large tracts of uncultivated land appear to be the property of this inactive community; but whether they disdain labour, while they are not ashamed to beg, or some religious scruple intervenes, these appear devoted to eternal sterility. From this bird's-eye view of Nanking, a correct idea may be formed of the social architecture of the Chinese, and the systematic arrangement of their civic avenues. Discipline, method, established obedience, are conspicuous in every part;

* *Vide* vol. ii. p. 69. Vol. iii. p. 56.

Nankin from the Precious Tree

Engraved by W. H. Capon

Yin shan, or Silver Island, on the Yang tse kiang

and when the populousness of the empire is considered, the statesman may possibly find reason to conclude, that the freedom of the subject has not been unnecessarily coerced, nor the administration of justice neglected, in this ancient and absolute despotism.

It was at the influx of the canal of Nanking, the north-west corner of the city, that the British vessels of war, Cornwallis and Blonde, cast anchor, with orders to effect a breach in the walls; which catastrophe the astonished citizens averted by a timely submission. This point is distinctly visible in the panorama witnessed from the tower, as well as the extremity of the paved road, seven miles in length, leading from the gate of victory to a landing-place, on the Yang-tse-kiang, near to which the transports were directed to anchor on the same occasion. The imaginative portion on the right of the accompanying view, is the *enceinte* of the ancient city,—on the left, the remainder of the town-suburb.*

SILVER ISLAND,

ON THE YANG-TSE-KEANG.

> These Islands that, empurpled bright,
> Floated amid the livelier light;
> And mountains, that like giants stand
> To sentinel th' enchanted land.
>
> *The Island.*

Within view of the Golden Island, and on the bright bosom of that wide expanse of waters westward of Chin-keang-foo, the Yin-shan, or Silver Island, rises with much beauty and grandeur, from the surface; less lofty and precipitous, less adorned also with pagodas and palaces, than its more favoured rival, Silver Island is nevertheless possessed of features both pleasing and picturesque. The richest foliage clothes its sides and summit; cottages and villas peep forth from the dense masses of deep verdure that conceal its form, and, from the great depth of water close to shore, the scene is uniformly enriched by the accompaniment of large barges and trading-junks at anchor all around, their forms being distinctly relieved upon the verdant surface behind them. The fleet of Queen Victoria having anchored close to these isles of beauty, and a strong detachment having been landed at Ching-keang-foo, Chinese infatuation was from that moment dissipated. The stranger had found a highway to the best cities in the bosom of the empire; and social intercourse with foreigners had always been considered, by Chinese rulers, as an experiment too dangerous to be tried. No sooner, therefore, had an easy victory crowned with success the British arms, than the government prudently resolved upon submitting to whatever conditions the conquerors thought it expe-

* *Vide* further details of Nanking, its towers and temples, in vol. i. p. 74, vol. ii. p. 16—32, *et seq.*

dient to propose. The capture of the Golden and Silver Islands, the occupation of the wide expanse of waters that encircle them, by a British force, decided the contest between England and the Chinese empire.

It is about six hundred years ago, since a Temple to Fo was erected here, and a Hall of Learning attached to it; and so great was its sanctity at that period, or shortly after, that the praise of its priests, and the natural beauties of their rocky domain, became the theme of Lew-yan's most celebrated songs. This prince and poet first employs the more ancient name Keen-too-shan, or hill of solid earth, in his poems, but subsequently, in speaking of the comparative beauties of the sister isles, introduces the epithets Yin-shan and Kin-shan.

An enthusiast who once dwelt here, in the temple founded under the Yuan dynasty, pretended to powers never committed to the control of erring mortality. He professed to render the persons of his consulters proof against the point of the dagger—the flame of the fire—the strain of the rack. This avocation was successful in filling his treasury; the victims of his imposture, probably, being unwilling to acknowledge how completely they had been duped. But, just when he imagined his throne to be established, the emperor, who had been informed of his guilt, put him to death by that cruel process called "Ling-chy," or cutting into ten thousand pieces.

DICE-PLAYERS, NEAR AMOY.

He knows his fault, he feels, he views,
Detesting what he most pursues;
His judgment tells him, all his gains
For fleeting joys, are lasting pains.

The Gamester.

The Abbe Grosier says, "the Chinese are entirely ignorant of all games of chance:" so far is this from being true, that there is no nation in the world, the humbler classes of which are so entirely the slaves of this besetting vice. To this hateful propensity is to be ascribed their indifference to manly exercises, and to all those nobler sports that impart health and vigour to the body, generosity to the mind. They practise fishing less as an amusement than a trade, employing in its pursuit an endless number of snares; such as the varnished plank facing the moon; the flat and the purse nets, dulls and gins of various kinds, three-pronged spears, the bow and arrow, and the diving cormorant. Hunting is held in little estimation, the farmer being at liberty to save his crops by destroying all those animals that are deemed destructive to vegetation. While fishing, fowling, and hunting, are thus excluded from their national amusements,—theatres, kite-flying, cricket, and quail-fighting, lot-drawing, mora-playing, cards and dice, prevail universally.

Drawn by T. Allom

Sketched on the spot by Capt. Sheddart, R.N

Entrance to Chun-chow River, Fokien

The picturesque spot on which Mr. Allom has spread a bamboo mat, for the idle Haimenese to indulge their morbid taste, is in the solemn locality of the city of the dead,—the ancient tombs hewn in the solid rock, records which the very gamblers, who desecrate the scene, hold in the utmost veneration.

The encouragement of this demoralizing vice by the Chinese, creates a distinction peculiarly remarkable, between that nation and the ancient kingdoms of Europe. In the latter, so far back as we have historic information of the fact, gamblers and spendthrifts were not only held in utter detestation, but punished also by public marks of degradation and contempt. Seneca calls the fruits of gaming, "the baits, not the boons of fortune;" another wise man pronounces the catastrophe of such a life to be sorrow, shame, and poverty. By an edict of the emperor Adrian, gamblers were declared to be prodigal fools, deserving of public reprobation, and exclusion from all societies. The Beotians brought their ruined spendthrifts into the market-place, an empty purse being carried before them, and, placing them on a stone called the prodigal's chair, left them exposed to the scoffs of the multitude. Near to the senate-house, in Padua, may yet be seen "the stone of turpitude," devoted originally to a similar purpose; and, some early European civilians thought that guardians might be appointed to save the property, and observe the actions, of a gambler, in the same manner as well-ordered governments, in modern times, protect the persons and estates of all acknowledged lunatics.

ENTRANCE TO THE CHIN-CHEW RIVER.

FOKIEN.

Though the grave were in his way,
Forward, would the Briton say;
And upon his latest breath,
Would be "Victory or Death."

In its progress northward, after Amoy had been captured, the British fleet entered the estuary of the Chin-chew river, on the south bank of which, but some miles inland, the city of Tscuen-tcheou-foo is situated. As this port was the very focus of the contraband traffic in opium, some rude preparations had been made to resist the approach of a hostile expedition. Description of those puerile operations is superseded by the intelligible, and very clever drawings of the scene, which the portfolio of Captain Stoddart, a sharer of the expedition, placed under Mr. Allom's control. The Chinese junks kept at a respectful distance, from the boats of the detachment that was ordered to effect a landing at the foot of a bluff on the north side of the river, and, as to the brave Tartars, who were placed there to serve the guns on shore, after a few discharges only, they fled in the wildest dismay, abandoning their copper ordinance and all their ammu-

nition to the enemy. The material of which they were made, rendered the captured cannon something more than trophies of glory: the value of those taken at Chin-hae alone, exceeded £10,000 sterling; and the spoils of Woo-sung were still more important.

The commercial city, to which the Chin-chew river is the highway, holds a distinguished place amongst those of the first class: inferior to few in geographical position, and in healthful trade, it is eminently adorned with triumphal arches, temples, and other public edifices, its streets being remarkable for their extent and width. Seven cities of the third rank are placed under the protection of this ancient and populous fou. It is in the immediate vicinity of Tsuen-tcheou, that the extraordinary bridge is to be seen, which Martini has described in the following terms:—"I saw it twice, and each time with astonishment. It is built entirely of a blackish stone, and has no arches, but upwards of three hundred large stone pillars, which terminate on each side in an acute angle, to break the violence of the current with great facility. Five stones of equal size, laid transversely from one pillar to another, form the breadth of the bridge, each of which, according to the measurement I made in walking, was eighteen of my ordinary steps in length; there are one thousand of them, all of the same size and figure: a wonderful work, when one considers the great number of these heavy stones, and the manner in which they are supported between the pillars. On each side there are buttresses or props, constructed of the same kind of stone, on the tops of which are placed lions on pedestals, and other ornaments of a similar description." Many lives having been lost while ferry-boats were the only means of crossing these troubled waters, a certain humane governor of the city constructed this splendid monument to his fame, at his sole expense. That expense, if reliance may be placed on the accounts of the learned Du Halde, amounted to half a million sterling.

CHINESE BOATMAN ECONOMIZING TIME AND LABOUR.

POO-KEOU.

"Now he weighs time even to the utmost grain."—HENRY V.

On the north bank of the Yang-tse-keang, and opposite to the canal that extends from that river to the walls of Nanking, may still be seen the mouldering battlements of Poo-keou-hien. These primitive defences were never of considerable height or strength, and their preservation is less to be ascribed to original solidity, than to the mildness of climate and conservative disposition of the native population. The enceinte of the deserted city is now grown over with shrubs and wild flowers; and such is Chinese veneration for ancient places—so great the superstition that protects all records of days long numbered—that not the slightest trespass is ever committed upon this solitary site. Nature has resumed her empire within the walls which the industry of man had raised for her exclusion. The forsaken pagoda that crowns the summit of a rocky eminence,

Drawn by T. Allom. Sketched on the spot by Capt. Stoddart, R.N. Engraved by J. Fisher

Hong Kong, from Kow loon

Hong Kong, as seen from Kow loon

rising rather rapidly above the river, consists of five stories, resting on a substructure, that would appear, from the solid quality of the natural foundation, to have been altogether unnecessary. From its plain decorations, and very inferior style, it may probably have been dedicated to the winds, or the waves, rather than to Buddha, whose priests would not readily have abandoned a position so agreeably and felicitously placed for the visits of votaries. In several places of China, known to Europeans, temples of the winds have been found, without either priests or protectors, and resigned, like the forsaken pagoda of Poo-keou, to the mercy of their tutelar deities.

Its proximity to Nanking gives ample employment to the rural population of this district, and facility of water-conveyance is amongst the chief advantages which they enjoy. 'Tis true, labour is cheap where hands are numerous, and the Chinese are more lavish of manual workmanship than any other people that we are acquainted with; yet in some few instances they seem to practise an economy in time and trouble, totally at variance with their habitual extravagance of both, in all others. A market-gardener of Poo-keou, having loaded his boat heavily with fruit and vegetables, erects a bamboo mast, unfurls a sail of bamboo-fibres, and, drawing together the bamboo cords that constitute his reefing-tackle, makes fast their common extremity to a pin beside him. Placing his pipe securely in his mouth, and his broad bamboo hat as firmly on his head, he proceeds upon his voyage:—should the wind be sufficient to fill his sail, then with one hand he tightens or relaxes his tackle, and with the other holds the helm. One oar is allowed to lie idle, but the other is worked advantageously, both for guidance and propulsion, with the foot. This illustration of customs forms a striking contrast to another, which the same scenic representation exhibits. While the economist of labour is passing in his laden boat, fishermen are actively engaged with their trained diving-birds, procuring a supply for the market of Nanking. In this most tedious process, a process which has been previously described in the pages of these volumes, the sagacity of the cormorant is alone entitled to our admiration; the indefatigable patience, that caused its development, deserving little more than our compassion.

HONG-KONG, FROM KOW-LOON.*

"Oh! who shall say
That man is nothing? when his mind can make
Conquest of stubborn earth, and sea, and air,
And all that is therein!"

Hong-kong, or Heong-keong, land of crystal streams, at a distance appears, like all others of "the thousand islands" that stud the estuary of the Tigris—precipitous and uninviting. Its high hills often terminate in sharp peaks, and are thickly strewn with

* The principal facts in this account of *Victoria*, and the island of Hong-kong generally, are taken from a paper in the Journal of the Geographical Society, by A. R. Johnston, Esq., Deputy-Superintendent of Trade at Canton. Indeed, it is to the zeal and decision of this able and active officer, that the unexampled success of this important depôt of commerce is to be attributed.

masses of rock, of primitive formation, frequently piled upon one another in a remarkable and sometimes fantastic manner, with here and there a lower hill, covered with gravel and sand. From the summit to the water's edge there are few or no trees; and, except in the months of May, June, July, and August, when these islands look green, they might be supposed to be quite barren.

"On landing and examining the island, the north and north-east sides are found to be separated from the south and south-west by a continued range of hills, in no place less than 500, in most parts upwards of 1,000, and in more than one instance reaching 1,744 feet above the level of the sea. When to this is added, that the utmost breadth of the island does not exceed four or five miles, it may easily be imagined that the descent to the sea on either side is very abrupt.

"The eastern end of the island is divided from the centre by two deep ravines, both running from the same eminence; the one in a south-east direction, which terminates in Tie-tam bay; and the other, in a northerly direction, terminating in the small valley of Wang-nie-chong. The western part of the island is likewise divided from the centre by two ravines, both running from the same eminence; the one to the south, terminating in a small undulating piece of country, on which the village of Pok-foo-lum is situated; and the other to the north, where it spreads out and forms Government-hill and the small flat beneath. Small streams descend all these ravines, and they quickly swell into torrents when rain falls; but, it is somewhat remarkable, that they never fail to furnish water in the driest season of the year. There are also other smaller rivulets which furnish a good supply of water at all seasons.

"A coarse kind of grass is found on all the hills: on those having a northerly and north-easterly aspect, it is choked by ferns and brushwood; but, where it is southerly, its growth is unchecked, except when burnt by the natives.

"Victoria is the only town on the island; this was founded by the English, in 1841, and formally ceded to the British crown under the Nanking treaty. In the short term of two years from Sir H. Pottinger's arrival, when a tent was pitched for the government-residence, a large town has sprung up, a dense population has accumulated. Here now are to be seen extensive stores, forts, wide streets, bazaars, and markets. A noble military road, sixteen yards broad, has been constructed, and continued entirely round the island. Branch roads to Tie-tam and Chuck-py-wan, traverse the hills, exhibiting in their formation the most scientific modes of civil engineering practised in Europe. The list of public buildings includes a government-house, jail, court-house, church, Baptist chapel, a Catholic establishment, Morrison's Education Society, medical, missionaries', and mariners' hospitals. Including the Chinese quarter, situated east of the governor's house, the total population amounts to 14,000 souls.

"The village of Chek-choo, the largest and most important on the island, contains 800 inhabitants. There are 180 dwellings and shops at this place, and the average value of each house is 400 dollars. The people are employed in trading, in farming, and in curing fish. About sixty mows* of land are under cultivation here, which the owners value

* Sir George Staunton roughly estimates the Chinese mow at 1,000 square yards of our measure.

at forty dollars a mow of rice-ground, and fifteen dollars a mow of land for the cultivation of vegetables. The natives cure about 150 pekuls* of fish a month, consuming in the process from thirty to forty pekuls of salt, paying one Spanish dollar for five pekuls: 350 boats, large and small, traffic with the place, but not more than thirty are owned by the natives; most of their boats are used for fishing in the vicinity, and the fish, when cured, is exchanged at Canton, and other nearer places, for the necessaries of life.

"The houses at Chek-choo, although inferior to those in an ordinary Chinese town on the mainland, are yet superior to those found in the other villages of Hong-kong; but the quality of land under cultivation, as well as the quantity, is not equal to that at Heong-kong, Wang-nie-chong, Soo-kun-poo, and Pok-foo-lum, places that may be strictly denominated agricultural villages.

"The other villages on the island, besides Chek-choo, are—Heong-kong, from which the island derives its name, prettily embowered in trees, surrounded by cultivated land, and having about 200 inhabitants. Tie-tam is situated at the head of a deep bay, where a good deal of flat land may be reclaimed, and a good boat-harbour formed. A few ships may find protection from the weather in particular parts of the bay of Tie-tam; but the other parts are exposed in both monsoons. Some fifty poor people dwell here. Wang-nie-chong and Soo-kun-poo are picturesquely placed in the midst of fruit-trees, and surrounded by cultivated land. In their vicinity, as at Tie-tam, a considerable extent of land might be reclaimed from the sea, and it shortly will be much required for building-purposes. The united population of the two villages amounts to about 350. Pok-foo-lum is situated about 500 feet above the level of the sea, and commands an extensive view of all the islands to the south and west, as far as Macao. There are, besides the villages enumerated, many hamlets on the east coast of the island, where the magnificent granite of Hong-kong is principally quarried."

The climate is not essentially different from that of Macao, although, of course, particular sheltered localities are more hot, while, on the other hand, those that are exposed to the monsoons are cooler. Indeed, the description of the climate of Macao by the late Dr. Pearson, who was for many years the medical attendant of the Company's establishment there, applies with equal propriety to that of Hong-kong. The most prevalent diseases are intermittent and remittent fevers, and dysentery; intermittent fever is very common about the equinoxes, and in the cold weather; remittent fevers prevail during the hot season, especially; dysentery is common during the whole year, but particularly after sudden changes of weather. The natives appear to suffer from these complaints as well as Europeans, but they have no remedies of their own except counter-irritation, produced by pinching and rubbing with the fingers, and with copper cash, in fevers. Vaccination has been introduced by Europeans since the occupation of the island.

The only animals found here are a species of deer, the armadillo, and the land tortoise; several sorts of snakes have been observed.

* A pekul is equal to 133⅓ lbs. of our measure.

Among the fruits and vegetables produced on the island are the mango, lichee, longan, orange, pear, rice, sweet potatoes, and yams; a small quantity of flax is grown, and prepared for household uses by the villagers. Since the occupation of the island by the English, the potato of Europe, and the fruits of Canton and Macao, have been introduced; and many European seeds have been brought out by the agent of the Horticultural Society of London.

"The prevailing rock of Hong-kong and of the surrounding islands is granite, in all its species; one having the quartz, mica, and felspar well mixed, and suited for the best sorts of building-purposes; and another, wherein these three ingredients vary in proportion, are not so closely mixed, and consequently only adapted for foundations, dikes, and the other rougher sorts of masonry.

"In some places close to the sea, veins of trap are found, varying from six inches to a foot in thickness. On the south and west sides of the island the rock differs from the generality of the species on the opposite side, and assumes the appearance of thick flagstone, breaking into large crystallized pieces, which it likewise does on the pinnacle of the highest hills, and from time to time falls down and spreads over the surface at their bases. These large stones are very numerous in particular localities, but, owing to their excessive hardness, the Chinese have not yet got into the way of cutting them for use. Occasionally, something like sandstone is found in small pieces, but not of sufficient size to be used for building."

ANCIENT BRIDGE, CHAPOO.

Bridges, and palaces, and towers,
Now rise by such strange quick'ning powers,
That we, who come of ancient race,
Must travel with a slower pace. H.

In primitive forests, where time and tempest struggle for dominion, huge trees are prostrated by these giant powers, and thrown into singular positions. Sometimes they fall and lean against each other, in a Gothic arch; sometimes they lie in heaps, like basaltic columns; and at others they stretch across the ravine or the torrent, as securely as if science had lent her aid in their disposition. It was such accident, if there be chance in the operations of nature, that first suggested the idea of the horizontal bridge, consisting of a single plank; hence it may with some probability be concluded, that the flat arch is the most ancient in use, not only amongst the Chinese but other nations also. At later periods, when industry and civilization had grown old together, these people executed works of the greatest engineering difficulties; amongst such are bridges of some hundred arches, resting on piers of solid masonry, triumphal monuments of the richest design, arches, and aqueducts. Even the art of tunnelling was early practised,

Lake of Tung-hai, Yünnan

and it is several centuries since Colao, a native of Quang-tong, caused the high mountain that hangs over Nanking to be pierced through from north to south, by a high road for travellers.

The flat bridge of a single opening on the river of Chapoo is obviously of the most early style. Strong abutments being constructed, large flags are laid, lapping one over the other like stairs, to the edge, or nearly, of the pier, from which flag-stones of requisite dimensions are laid across the interval. In the next era of bridge-building the Egyptian arch was adopted; in the third, the segment of a perfect circle.

On the balustrade of Chapoo bridge, lions couchant, rather rudely executed, are placed, emblematic of the magnificence of the structure, or the great ability of the architect. In no country is learning held in higher esteem, art pursued with greater zeal, or genius more uniformly rewarded. The captain of a Tartar band, who succeeds in annihilating or dispersing a banditti, is honoured with a triumphal arch, on which his exploits are blazoned in letters of gold; temples are raised to the shade of the philosopher; and the fame of the artist is perpetuated by various types of national eulogy. The engineer of the great tunnel at Nanking is ever before the eyes and the minds of his countrymen, a monument to his honour being placed on the highest pinnacle of the mountain which the tunnel pierces. The memory of their princes is also preserved by architectural testimonials, inferior, however, in most instances, to the monuments of those whom science or virtue has rendered illustrious. Although women are secluded from public life in China, they are treated with the utmost tenderness, their lords pretending, that it is solely with a view to spare their feelings, that they do not require them to participate in the active duties of society. Whether this be a specimen of Chinese duplicity, or a true and genuine sentiment, it is certain that the highest honours are frequently paid to female virtue, and the praises of the softer sex are not only celebrated in the stanzas of the poet, but obelisks and arches, and monuments of the most costly character, are also raised, to mark a nation's admiration of the high qualities that distinguish mother, wife, and daughter.

THE VALLEY OF CHUSAN.

The uplands sloping deck the mountain's side,
Woods over woods in gay theatric pride,
While oft some temple's mouldering tops between,
With memorable grandeur mark the scene. GOLDSMITH.

THIS beautiful panorama displays the majestic character of the scenery amongst the Chusan group with the best effect and the most entire truth. It presents all the happy combinations of mountain, water, wood, waste, and cultivated lands, that occur in the landscapes of this archipelago; and, although detached from the continental territories

of the empire, Chusan is in every respect a true evidence of the cultivated condition to which the Chinese people have attained by their long and undisturbed repose. Nowhere could a scene be found more fully developing climate, agriculture, and national habits than the accompanying comprehensive view. Neither chilled by the colds of a Peking winter, nor debilitated by the heat of a Canton summer-sun, the Chusan peasant improves every moment of each revolving season, by putting in crop after crop, into the soil which his labour has fertilized; and it is a fact of which the British were ignorant when they made a descent upon these islands, that a life, accompanied by temperance, is here usually prolonged to many years, and seldom interrupted by the visitations of disease.

At the close of these Volumes, in which as much has been attempted as the limits to which each illustration confined the illustrator would permit, it may not, probably, be unacceptable to give a general outline of Chinese statistics, topography, and religion—and to touch slightly, also, upon the peculiarities of their character and language. We are assured that China Proper, which native writers call "The Centre of the World," covers a million and a half square miles, and maintains a hundred and forty-six millions of inhabitants; of these, two millions live permanently on the water. Their sailors do not exceed thirty thousand in number; they have an army consisting of eight hundred thousand infantry, with half that number of cavalry, and their civil and military officers amount to about twelve thousand. The Eastern ocean confines this vast empire on one side—political limits are prescribed to the wanderings of the Kalmucs or Eleuthes on the other—the south is also bounded by the sea—but the great wall of Mongolia is fixed between the Chinese and the Tartars on the north. This extraordinary work, which has been described in the preceding pages, was erected two thousand years ago, extends fifteen-hundred miles, is thirty-feet in height, and twenty in thickness. Within China Proper are 1572 towns, the principal of which are Peking, Nanking, and Canton; 1193 fortresses, which, however, afford no protection against foreign invasion; 2796 temples, in which idolatry prevails to a melancholy extent; 2606 convents; and 32 imperial palaces. Two vast mountain-chains may be said to subdivide the empire—one in the south-east, the other in the north-west. These districts are difficult of access; nor is the attempt unattended with danger, from the savage tribes by which they are still inhabited. Travellers have not extended their inquiries beyond the Meiling mountains, the scenery of which is remarkably picturesque, especially in the vicinity of the Poyang lake, over which they tower to a height of 3000 feet. Granite, sandstone, slate, and limestone occur in all those mountainous regions, and coal abounds in Shantong, and various other places, convenient for working and for transport. Besides lofty and extended mountains, China also includes wide-spread plains; of these, the greatest lie between the Hoang-ho and Yang-tse-keang rivers.

These great arteries of health, fertility, and commerce, traverse some thousands of miles before they reach the sea, receiving supplies from many tributary streams, and themselves feeding innumerable canals. One line of still-water navigation, known

as the Imperial canal, is fourteen hundred miles in length, and forms a communication between Peking and Canton, with the interruption of a single day's journey only.

Agriculture continues to be an honoured occupation ; and prosperity has accordingly attended its pursuit. The principal production is rice, except in the colder latitudes, where its place is supplied by wheat and other grains. Yams, potatoes, beans, turnips, and white cabbage, (petsae) are grown commonly ; tillage is universally spread over the surface, the steepest hills being subdued by cultivation, and artificially watered. No fences divide the farms ; no gates give entrance to them ; and the manner in which the peasants' dwellings are situated—not collected into hamlets, but scattered over the country—contributes to the agreeable character of the picture, to the promotion of agriculture, and the protection of property from wild animals, or midnight depredations. To preserve inviolate this reverence for agriculture, the emperor in person opens the spring season of each returning year, by holding the plough, and turning over several furrows in an appointed field.

Horticulture also is extensively practised, but it has not been studied with that diligence or depth which it requires. Few foreign plants are found in the gardens of the mandarins, or of the rural population, but nature has been bountiful in dispersing arborical and vegetable treasures of other kinds, amongst the various climes of this wide-spread empire. Here the tea-plant, camphor, aloe, sugar-cane, bamboo, indigo, cotton, rhubarb, varnish, soap, tallow, wax trees, and the li-tchi are indigenous, from each of which either a vast amount of foreign revenue is derived, or an incalculable advantage at home. The camel is the usual beast of burden ; and amongst the untamed kinds are the elephant, rhinoceros, tiger, musk-ox, boar, fox, deer, and ape. Pheasants and peacocks claim this part of the globe as their native home ; and the brilliancy of their plumage first suggested to the artists of China, those gaudy colours that so universally prevail in every object of decoration.

Mineral treasures lie buried in the depths of the mountain-masses, but they are drawn forth seldom, and with little skill. Gold is procured from the sands of the rivers in Se-tchuen, and Yun-nan, and silver might be raised in various places, but as neither is coined in China, their discovery or possession is of less value : copper, arsenic, and quicksilver are procured here ; lapis lazuli, rock-crystal, the loadstone, and beautifully variegated marbles, constitute articles of trade and export.

The government is an absolute monarchy, the autocrat being styled "holy son of heaven, sole guardian of the earth, father of his people." Offerings are made to his image and throne ; his person is worshipped, and his subjects prostrate themselves before him. When he appears in public, he is attended by two thousand lictors, bearing chains, axes, and other emblems of Oriental despotism. He has three wives, of whom one only bears the title of empress ; and mandarins of the first class, alone have the privilege of approaching the royal person, and communicating complaints from his injured subjects. As to the wise laws of this ancient people, they may be more properly characterized as prudent police regulations, accompanied with useful moral precepts. They place in

the hands of the emperor, and also of his mandarins, unlimited power over the liberty of the subject, who is required to pay a blind obedience to his august masters.

Mechanical skill has been carried to a great degree of perfection, and their dexterity and industry in the manufacture of silks, stuffs, porcelain, lackered ware, and other articles, is so astonishing, that it can only be compared with their own great labour in digging canals, laying out gardens, levelling mountains, and constructing bridges. Very many of the most useful inventions employed in other countries, originated with the Chinese. They printed books before that art was known in Europe, by means of characters carved on wooden blocks, which is their present practice. They have been long acquainted with the use of gunpowder, and were familiar with the properties of the magnet many centuries before the Western world applied it in traversing the pathless seas.

In literature the Chinese are by no means deficient; their language abounds in works of every description, both in verse and prose. They study moral philosophy with diligence, and have very many interesting volumes on history, geography, voyages, drama, romance, and fictions of various kinds. The works of Confucius, and his successor Meng-tseu, have been translated from the Chinese, and the original accompanied by a Latin version, has been published at Paris.

The Chinese are an ancient, civilized, and polished nation, the most remarkable instance of a peopleso powerful, continuing so long excluded, that universal history presents. They offer examples for imitation to a large portion of the human race, while they have themselves also much to learn. England has broken in upon the historic silence that shaded them from the observation of ambitious nations, and exposed them, consequently, to the continued importunities of foreign powers, seeking treaties of alliance, friendship, or commerce. It is the duty, therefore, of England, to guard her victim from the danger to which she has been exposed, and in doing so, her own national interests will be most advantageously promoted.

GENERAL INDEX.

The NUMERAL LETTERS indicate the volume—the FIGURES the page.

A.

Altar-piece, great temple, Ting-hai, ii. 52.
Amoy, ancient tombs at, iv. 31.
——, city of, from the tombs, iv. 23.
——, entrance to the city of, ii. 69.
——, from Ko-long-soo, iv. 39.
——, from the outer harbour, iii. 56.
Aqueduct, Hong-kong, i. 33.

B.

Bamboo aqueduct, i. 33.
Barber, an itinerant, iii. 51.
Bastinado, punishment of the, i. 35.
Boatman economizing time and labour, iv. 44.
Bocca Tigris, "Imogene" and "Andromache" passing, i. 84.
Bonzes, temple of, i. 49.
Boudoir and bedchamber of a lady of rank, ii. 30.
Bridge at Chapoo, iv. 48.
——— Nanking, iv. 30.

C.

Camoens, grotto of, Macao, iii. 42.
Canton, cap-vender's shop in, iii. 48.
———, Chinese merchant's house, i. 95.
———, bargemen fighting quails at, ii. 65.
Canton, European factories, i. 70.
———, pagoda and village on the canal, iv. 33.
———, scene on the Honan canal, iv. 34.
———, street in, ii. 62.
——— , temple of Buddha, i. 37.
Card-playing, iii. 18.
Cascade of Ting-hoo, or the Tripod lake, iv. 9.
Cat-merchants, i. 77.
Cataract, Shih-tan, iii. 45.
Cemetery, Chinese, iii. 62.
Ceremony of meeting the spring, iv. 15.
Chapoo, ancient bridge at, iv. 48.
———, attack on, iii. 49.
Chaou-king-foo, Hea Hills, near, ii. 35.
Chin-chew river, entrance to, iv. 43.
Chinese boatmen, iv. 44.
Chin-keang-foo, iv. 38.
Chin-keang river, mouth of, iv. 13.
Chokien, military station at, i. 53.
Chusan, British encampment at, on Irgao-shan, i. 89.
———, Ting-hai, capture of, i. 91.
Chrysalides, destroying of, ii. 8.
Chuen-pee, attack and capture of, ii. 5.
Coal mines, Ying-tih, iv. 14.
Cocoons, sorting of, i. 56.

Cocoons, winding off, ii. 8.
Consecqua, house of, Canton, ii. 12.
———————, fountain court in, ii. 54.
Confucius, temple of, first entrance, Ching-hai, ii. 48.
Cotton plantations, Ning-po, ii. 25.

D.

Dane's Island, Whampoa from, i. 80.
Dice players near Amoy, iv. 42.
Dinner-party at a mandarin's house, i. 93.
Doctor, an itinerant, at Tien-sing, ii. 13.
Dragon boat, festival of the, iv. 21.

E.

Encampment, British, at Chusan, i. 89.

F.

Factories, European, Canton, i. 70.
Feast of lanterns, ii. 71.
Festival of the dragon-boat, iv. 21.
Fishing cormorants, iv. 44.
Five horses' heads, or Ou-ma-too, i. 63.
Fo-kien, Bohea hills, ii. 45.
Foochun hill, province of Che-keang, ii. 18.
Fortress of terror, Ting-hai, iv. 27.

G.

Golden Island, on the Yang-tse-keang river, i. 5.

H.

Hae-kwan, kite-flying at, iv. 6.
Han-tseuen, iv. 20.
Harvest moon sacrifice, iii. 36.
Hea Hills, near Chaou-king-foo, ii. 35.
Heang-shan, forts of, Macao, ii. 27.
Hoang-ho, or Yellow river, iii. 34.
Honan Canal, Canton, iv. 34.
———, temple of, iii. 66.
———, entrance to temple, iii. 10.
Hong-kong, from Kow-loon, iv. 45.
————, harbour of, i. 17.
Hoo-kew-shan, Proof-sword rock, iii. 12.

I.

Irgao-shan, British encampment at, i. 89.
Irrigating wheel and Melon islands, iv. 17.

J.

Joss-house, Chapoo, iv. 36.
Jugglers exhibiting, ii. 22.
Junks loading at Tseen-tang, iv. 11.
Junks passing an inclined plane, iv. 8.

K.

Kilns at King-tan, ii. 23.
Kin-shan, or Golden island, i. 5.
Kite-flying at Hae-kwan, iv. 6.
Ko-long-soo, Amoy from, iv. 39.
Kow-loon, Fort Victoria, ii. 40.
————, Hong-kong from, iv. 45.

L.

Ladies playing at cards, iii. 18.
Landing-place, Yuk-shan, iii. 60.
Lanterns, feast of, ii. 71.
Lantern show-room, ii. 37.
Lin-Sin-Choo, rarce show at, i. 48.

M.

Macao, chapel in the great temple, i. 68.
———, façade of the great temple, i. 66.
———, from Heang-shan, ii. 27.
———, Grotto of Camöens, iii. 42.
———, Pria Grande, ii. 46.
Mandarin's house, a dinner party, i. 93.
————, house, near Nanking, i. 74.
————, family playing cards, iii. 18.
————, pavilion and gardens, Peking, ii. 15.
————, paying a visit of ceremony, ii. 20.
Marriage procession, iii. 58.
————, presents, arrival of, at the bridal residence, iv. 24.
Melon islands, iv. 17.
Merchant's house, Canton, i. 95.
Military station, Chokien, i. 53.
————————, Tong-chang-foo, i. 87.
Mountains of Woo-tang, iii. 5

N.

Nanking, bridge of, iv. 30.
————, city of, ii. 16.
————, mandarin's house at, i. 74.
————, from porcelain tower, iv. 40.
————, porcelain tower, ii. 32.
Ning-po, city of, ii. 67.
————, cotton plantations, ii. 25.
————, river, estuary of, iii. 15.

O.

Offerings for departed relatives, iv. 18.
Opium smokers, iii. 54.
Ou-ma-too, or five horses' heads, i. 63.

P.

Pagoda and village on the canal, Canton, iv. 33.
Palace, imperial travelling, at Hoo-kew-shan, i. 14.
———, Gardens, Peking, iii. 46.
———, Tseaou-shan, i. 42.
———, Yuen-min-yuen, hall of audience, iii. 8.
Pan-tze, punishment of, i. 35.
Pavilion and gardens of a mandarin, Peking, ii. 15.
———, of the star of hope, Tan-chow, ii. 41.
Peking, palace gardens, iii. 46.
———, pavilion and gardens of a mandarin at, ii. 15.
———, lantern show-room, ii. 37.
———, western gate, iii. 39.
Plantations, cotton, at Ning-po, ii. 25.
Poo-ta-la, or great temple, i. 20.
Poo-too, Chusan, grand temple at, iv. 28.
Punishment, bastinado, i. 35.
————, Pan-tze, i. 35.
————, Tcha, or cangue, ii. 43.

Q.

Quang-Yen-Rock, temple of the bonzes at i. 49.

R.

Raree show, i. 45.
Rice sellers, i. 87.
Rice sowing, iiii. 27.
—— transplanting, iii. 30.
Rock gates, or Shih-mun, iii. 23.

S.

Sacrifice of the Ching-tswe-tsee, or harvest moon, iii. 36.
Sce-hoo, lake of, i. 8.
Se-tsean-shan, or western seared hills, i. 22.
Seven-star mountains, i. 24.
Shih-mun, iii. 23.
Shih-tan, cataract of, iii. 45.
Shuttlecock, playing with the feet, iii. 32.
Silk-dyeing and winding, iii. 25.
Silk-farms, iii. 61.
Silk-worms feeding, i. 56.
Silver Island, iv. 41.
Soo-chow-foo, sowing rice, iii. 27.
Spring-meeting, iv. 15.
Sticks of fate, consulting, iii. 64.
Sun and moon, spectacle of, i. 28.

T.

Tac-ping, Shaou-kwan, ii. 56.
Ta-hae, estuary of, iii. 15.
Tai-wang-kow, Canton river, iii. 17.
Taou-kwang, emperor, iii. 67.
Tea culture of, i. 26.
—— dealers at Tong-chow-foo, i. 77.
Temple, chapel of, at Macao, i. 68.
———, Confucius of, first entrance, Ting-hai, ii. 48.
———, Buddha of, i. 37.
———, Honan, entrance to, iii. 10.
———————— iii. 66.
———, great, Ting-hai, altar-piece of, ii. 52.
———, façade of, at Macao, i. 66.
———, Bonzes of the, i. 49.
———, Polo-tai-hoo, iv. 5.
———, Poo-too, Chusan, iv. 28.
———, thundering winds, i. 8.
———, Zhehol, near, i. 20.
Travelling palace, at the How-kew-shan, i. 14.
Tseaou-shan, palace at, i. 42.

Tseih-sing-yen, or seven-star mountains, i. 24.
Tung-ting-shan, i. 60.
Ting-hoo, cascade of, iv. 9.
Ting-hai, fortress of terror, iv. 27.
————, capture of, i. 91.
————, scene in the suburbs of, iii. 53.
————, first entrance, temple of Confucius, ii. 48.
Tien-sin, theatre at, i. 82.
———, an itenerant doctor at, ii. 13.
Tomlinson, Colonel, death of, iv. 36.
Too-hing, or two peaks, Le-nai, iv. 25.
Tripod lake, iv. 9.
Tseen-tang, iv. 4.
Tou-chang-foo, i. 87.
Tou-chow, pavilion of the star of hope, ii. 41.

V.

Victoria Fort, Kow-loon, ii. 40.

W.

Western seared hills, i. 22.
Wall (great) of China, i. 29.
————————————, termination of, iii. 21.
Whampoa, from Dane's island, i. 80.
Woo-tang mountains, iii. 5.
Western gate, Peking, iii. 39.
Wo-e-shan, or Bohea hills, Fo-kien, ii. 45.

Y.

Yellow pagoda fort, Canton river, iii. 17.
Yellow river, entrance to, iii. 34.
Yuk-shan, landing-place, iii. 60.
Yang-chow, pass of, ii. 60.
Ying-tih, coal mines, iv. 14.
Yang-tse-keang river, Silver island, iv. 41.

THE END.

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